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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

NONCONFORMISTS AND IRISH UNIVERSITY REFORM.

A Conference of representative Nonconformists, assisted by some Liberal Members of Parliament, who, though belonging to the Church of England, generally sympathise with their views on politico-ecclesiastical subjects, was held at the Westminster Palace Hotel on Friday afternoon, to discuss the Irish University Bill. As no reporters for the Press were admitted, we have been able to give only a general outline of the interesting proceedings, which lasted over three hours. That sketch we may here supplement by a few observations suggested by the course which the discussion took.

The Government Bill does not grow in favour on looking more closely into some of its provisions, and trying to forecast their probable operation. In saying this, we do not intend to excite the least mistrust in the good faith of Her Majesty's Ministers. We approach the consideration of the bill in the hope of being able, consistently with our principles, to give it substantial support. It has not been looked into with any view or expectation of discovering in it a concealed design to serve the avowed object of the Roman Catholic Hierarchy in Ireland. We wish to believe, and we do believe, that Mr. Gladstone has exercised his marvellous ingenuity in the construction of his scheme, simply with a view to reconcile, and, if possible, satisfy, what he takes to be the just demands of all parties. The measure, consequently, has assumed a shape which, on the face of it, avoids any infringement upon those grounds held by the great body of Nonconformists to be sacred against legislative intrusion. So far as they are concerned, the bill will probably be accepted as the basis of a reasonable settlement, and will be helped into committee by their concurrence. Whether, if it should reach its ultimate stage, it will receive their final sanction will, as far as we can see, largely depend upon the shape in which some of its provisions may leave the committee.

Unquestionably, we think, a fair consideration of the measure before us requires us to bear in mind the general position and temper in which two centuries of selfish and cruel misgovernment, corrected only within the last half-century, have left by far the larger section of Irish people. The Sister Isle is entitled to a University not only accessible to all parties likely to avail themselves of its resources, but capable in due time of reaching an eminence which will enable it to rival in usefulness and reputation the Universities in England and Scotland. The question may have been mooted prematurely, but it *has been* mooted; and it is somewhat unreasonable indefinitely to postpone a settlement which the Irish people have a good right to expect. On the other hand, it cannot be lost sight of that the Irish Roman Catholic hierarchy have very candidly, we may even say ostentatiously, made known their determination to restrict the University education of the members of their own Church within those limits which will enable that Church to prescribe and superintend the whole course of the studies to be pursued. The Premier and his colleagues found themselves, as indeed any other Government would have found itself, pressed by a twofold obligation. First, to concede a national institution for the highest intellectual culture to the Irish nation, and, secondly, to guard against its being perverted into a mere denominational university controlled by ecclesiastics for merely denominational purposes.

The seemingly insoluble difficulties of the problem have forced Mr. Gladstone to base his measure upon the only sound and possible principle which the conflicting nature of these claims admits of. The University is to be entirely secular in the scope of its teaching, and possibly most of the provisions which the bill contains have been framed with an honest view to give effect to this leading purpose. A great division of opinion, however, exists in the public mind, as well in England as in Ireland, as to what will be the ultimate effect of these provisions when brought into complete operation. There can be little doubt that the unremitting efforts of the Roman Catholic hierarchy will be put forth to assimilate the national University to the intentions they have already expressed. Does the bill really offer them facilities for accomplishing this result? or are the safeguards provided by the bill sufficient to ward off prospective as well as immediate danger? The fate of the measure will probably depend on the answer that may be given to these pertinent inquiries. At present, enough light has not been thrown upon the matter, but two or three conclusions appear to present themselves with considerable force to such as wish to guide their conduct by strict impartiality.

Almost everything will turn upon the composition of the governing council of the University, to which large discretionary powers are given by the bill. It is felt to be anomalous that affiliated denominational colleges which may be multiplied to any extent, should in virtue of the number of their matriculated students be represented on the council. Usually it has been the privilege of graduates to have a share in the direction, and this seems to be the most natural arrangement. To create a national University, and then put the ultimate authority over it within reach of denominationalism, would be a blunder which, we trust, will be not only foreseen, but effectually prevented. The handing over to the disestablished Church of Ireland, the endowments of the Theological Faculty of Trinity College; the suppression of the Queen's College at Galway; the excision from the Dublin University curriculum of modern history and moral philosophy; the legal restriction placed upon professorial teaching; and some few minor provisions of the bill—all tending the same way—are also open to grave objections. It is clear that there will be a good deal of cross-voting in committee, but not quite so clear to what extent the bill will be modified. It is not very likely, however, that it will pass in its present shape—inasmuch as some of the compromises it proposes seem to be objectionable to all parties.

THE PROGRESS OF RITUALISM.

The rapid and portentous development of Ritualism in the Anglican Church has an interest far wider than any mere sectarian jealousy or any political agitation. It is a matter of which no candid observer can dispose, with satisfaction to himself, by merely passionate denunciation of Romanism and priestcraft. That both of these are involved, in a most insidious and dangerous form, we are indeed most painfully convinced. That the consequences threatened to our national religious life and to English morality are such as to fill every true patriot with alarm, we should be the first to insist. That the recklessness, with which these consequences are dared by shallow thought, conceited sentimentalism, and spiritual arrogance, must often excite a most righteous indignation, we do not for one moment dispute. At the same time, conviction, alarm, and indignation alike need sometimes to be deepened, directed, and chastened, by serious reflection before we can arrive at the real root of the evil condemned. True courage in religious discussion, as well as in scientific investigation, always desires to face the facts as they are, not as they might be best presented in the interests of our own position. And if in such a temper we contemplate the phenomena of Ritualism, it must be frankly confessed that they have a cause much deeper than any ecclesiastical antiquarianism or clerical vanity.

It is indisputable that, with very few exceptions, and these grow rarer every day, the most devoted, the most self-sacrificing, and the most uncompromising ministers of the Church are to be found amongst the ranks of the Ritualists. They live laborious days and pass nights in prayerful vigils. They practise asceticism with a constancy and severity which no mere fleeting sentiment could support. Their open churches, their daily communion, and still more frequent prayers, show at least a desire to make their good offices with heaven continually accessible to the toiling world. Their warm-hearted extempore sermons, their familiar illustrations, their kindly familiarity in intercourse, for the most part intensified by a high toned-dignity of manner, are well adapted to win the hearts of the common people. Their gorgeous ceremonial, even regarded only as a spectacle, affords a bright and naturally a welcome contrast to the dismal squalor of crowded poverty. Again, the tone of triumphant confidence with which these men preach their dogmas, their mission, and their powers, is oftentimes a rebuke to the apologetic doubtfulness with which the Gospel is preached by others.

It was not always so. Time was, when the Evangelical fervour which the Church of England first condemned and persecuted in Wesley, then borrowed from his followers, raised up a host of men, mighty in the Scriptures, who were Christians more than Churchmen, and ambassadors for Christ rather than they were priests. Such men as John Newton, Charles Simeon, Legh Richmond, and others, breathed an Apostolic spirit independent of any Episcopal ordination or established formulas of worship. We shall not attempt to decide how far they were intellectually capable of perceiving the incongruity of their position. But certainly their religious fervour drowned all such possible scruples in a luminous haze of devo-

tion. Be that as it may, their religious life prevailed. Crowds were attracted to such ministrations, and in a few years the fame of Evangelical orthodoxy became a sure passport to popularity. With the Evangelicals were all the fire, all the vigour, and all the spiritual power that adorned the Anglican clergy. "High Church" meant dry Church, formalism, officialism. "Low Church" meant eager sympathy with suffering, sinful man, and self-forgetful devotion to the work of Christ. Alas! "how is the gold become dim, how is the most fine gold changed!" Who could dare to say now that the nearest parallel to Apostolic devotion is to be found in the ranks of the Evangelicals? Who does not know that the first thought suggested by the description, "Evangelical clergyman," is not that of seraphic fire, or uncompromising force of conviction, but rather of flabby, unctuous sentiment, and of smug contentment that the lines have fallen in such pleasant places. But simultaneously with the decay of fervour amongst the Evangelicals, we have had Tractarianism, Puseyism, Ritualism, Anglo-Catholicism, flaming out into a more and more portentous glare, which threatens a general conflagration of priestly zeal. Is it not probable, nay certain, that the two phenomena are closely connected, and that the one explains the other? Evangelical feeling, galvanised into life by pious jealousy of Wesleyan successes—provoked to love and good works by the popularity of Rowland Hill and such outsiders—was cultivated in an uncongenial air, at the expense of compromises with principle, and perversions of language, most dangerous to sincerity of conscience, and fatal to singleness of eye. The time came when young and ardent spirits could no longer tolerate the disingenuous interpretations that must be forced upon the baptismal and communion services, or that for the visitation of the sick, to bring them into accordance with Evangelical belief. And by a most natural reaction, this new generation sought the revival of the Church's life in a more earnest obedience to the traditions preserved in her liturgies. The principle of Sacramentalism was to be boldly avowed, and with that, of course, naturally came insistance on Church authority, and the binding obligation of ecclesiastical tradition. That there is something in such principles seductive and soothing to human nature, the history of the past 1,500 years sufficiently proves. Nay, that the maintenance of such principles may be strangely associated with self-forgetful aims and heroic resolves, such stories as those of Ignatius, Loyola, and St. Francis Xavier show only too well.

But when once such principles are admitted, they lead by an inexorable logic, most fascinating to uncompromising earnestness, straight back to the doctrines, practices, and even the authority, of Rome. The Eucharistic sacrifice, transubstantiation, prayers for the dead, have followed in inevitable consequence; and now the public advocacy of the confessional, as a sacred means of grace, threatens an agitation far more serious than anything likely to be occasioned by the Athanasian Creed. In Southampton the clergy, assembled in secret conclave at a ruri-decanal meeting, discussed, it appears, the subject of "Confession, its right use in the Church of England." The fact of such a discussion was allowed to leak out, but no appeal to either clergy or bishop could educe any information as to the resolutions adopted, or the opinions maintained. The notorious progress of Ritualism in the town seems to have given to this discussion a significance and importance which it would not otherwise have possessed. A requisition, extensively and respectably signed by friends of the Church, called on the mayor to summon a public meeting on the subject, and on his refusal, the requisitionists called a meeting of their own, to protest against what they regarded as a serious invasion of the rights of the laity. The meeting seems to have been most numerous and enthusiastic; and earnest were the protests made against the encroaching spirit of Romanism in the Church. We cannot, however, gather that any of the speakers showed any wise appreciation of the position of ecclesiastical politics at the present day. We only note this assembly as one, amongst many ominous signs, that the progress of Ritualism must sooner or later bring the Anglo-Catholics into conflict with strong popular passions. That the Ritualists will halt in their career, or swerve aside from the logical development of their principles, we do not for a moment expect. Indeed, there is no legal authority that can put any strong pressure upon them; and though we can have no doubt of the ultimate issue, we are persuaded that much agitation and alarm await us in no far distant future.

But what right have the Evangelicals to complain, or curse, or go whining to the secular power? We say it with hearty sorrow, but say it we must—for it is the truth—that their worldly-wise compromises with principle in the past have prepared and aggravated the troubles of the present and future. Their paltering with sacred words revolted many of the most earnest-minded amongst the young, who were exhorted to be faithful to the Church of their fathers; and Evangelical love for endowment and *prestige* has kept above ground the unwieldy carcase of an Establishment, which may breed many forms of life, but can never be inspired by one soul again. If, when the Evangelicals found that they could no longer defend the sacramental system of the Anglican Church, according to the only honest interpretation, they had acted with the manliness of Dr. Chalmers and his associates, they might have been poorer than they are—though even that we doubt—but they would not have had to fight Romanism endowed and supported by the State. Their courageous secession would have brought disestablishment before now. Their worldly-wise prudence has demoralised themselves, has fired their opponents with an enthusiasm for ecclesiastical consistency, and has endangered the Protestantism of England.

ECCLESIASTICAL NOTES.

WE referred, last week, to the proceedings of the Convocation of Canterbury; those of York are now before us. The York Convocation is smaller than that of Canterbury, but it includes many able representative men. It has discussed and, as far as it can, disposed of three great questions. The first is the Endowed Schools Commission, the debate on which consisted, for the most part, of complaints against the proceedings of the Commissioners, first because they had done next to nothing, and secondly, because they had shown a disposition to alienate educational endowments from the exclusive use of the Established Church. The result of this debate was that a committee was appointed to report on the whole subject, with special reference to Church endowments. Next, the education question was discussed, and the usual protests spoken against Nonconformists, Leaguers, &c. The end was the adoption of an address to the Queen, deprecating any alteration which should diminish religious education—meaning by that, any modification of the 25th Clause. The Archdeacon of Lindisfarne informed the Convocation that the Birmingham League objected to the Church Catechism, "because it inculcated loyalty to the Sovereign, and submission to governors, spiritual as well as temporal." Then came the Athanasian Creed, the debate on which was opened by the Bishop of Manchester courageously moving a resolution against its compulsory use; but the bishop should have known Convocation better than to suppose that it would agree to any change by way of reform. His resolution was defeated by 25 to 11, after which a resolution was adopted, resembling that of Canterbury, and amounting to the solemn statement that nobody is to suppose that the creed means, what in very plain English it says, but notwithstanding, it would be dreadful to discontinue it. How long will intelligent laymen bear this sort of child's play with their intelligence?

The *Record* has a serious article on the resolutions in favour of an increase in the English Episcopate adopted by the Canterbury Convocation. It is in favour of such an increase, but its language is hesitating, and to some extent deprecatory. It is of opinion that modern prelacy has widely departed from the model of primitive episcopacy, and it has no wish to see the enlargement of such a system. An increased episcopacy, however, finds favour in its judgment from the belief that it would introduce a new type of bishops. "Public opinion," it says, "on this subject, both in the Church itself and beyond her pale, has ripened within the last few years with an ominous rapidity characteristic of the times in which we live. New ideas have sprung up; these will dominate over the old traditions, and would irresistibly alter the arrangements of the future." The new ideas are thus sketched. First, no additional bishops will ever be allowed a seat in the House of Lords, and, indeed, "the probabilities all point to a curtailment of the existing political privileges of the Episcopacy. The man who would regard the not distant exclusion of the bishops as a body from the Imperial Parliament as a thing impossible, must be a very sanguine person indeed." New bishops, therefore, will move in "a far more spiritual and useful sphere." What is meant by this is explained by a lively sketch of the present race of Lord Bishops,—

Oftentimes to come into contact with a Lord Bishop, is to become painfully conscious how largely the spiritual and purely religious element is absent. They are gentlemen and great public officers, keen politicians perhaps, and skilful manipulators of men, but they are not "apostles," nor do they always carry with them the savour of the sacred office that they bear.

The sort of bishop, in contrast to this, that is demanded, is thus sketched:—

There is a great awakening of spiritual life, and the true mission of the Church of Christ is increasingly recognised as it emerges more and more from the worldly and merely political elements beneath which it has been buried. Men begin to long for bishops who will render them practical help in their great work—bishops aflame with the love of Christ, and from whose burning zeal they may kindle their own holy enthusiasm into a brighter flame—bishops of ripe experience in dealing with souls, who are able to descend not only beneath the frippery and foppery of æstheticism, but beneath the outward machinery of work, into the real springs of human conviction and Divine influence.

Contrasts like this can obviously be put in a variety of ways, and the *Record* delights to expand its thoughts. We are equally delighted to witness the expansion. Thus:—

But for such duties as these the existing episcopate is palpably inadequate. The pressure of semi-secular duties, and the routine labour of ordinations and confirmations, joined to the incessant wear and tear of a great correspondence, are enough to task the powers of the most vigorous. To discharge these duties a new and numerous class of bishops would be necessary. But suppose them to be established, how would they affect the old class of bishops? how would the two systems work together? Could the old class of aristocratic bishops, Peers of Parliament, highly paid and holding a great secular position among the county magnates, survive in one diocese, when the adjoining diocese, subdivided into several sees, was enjoying the advantages of the closer spiritual superintendence which an episcopacy after the apostolic type would be calculated to supply? We think not. We think that if the new order of bishops were once introduced, it would be the thin end of the wedge to rend the existing system into pieces, and inaugurate a general and vital change.

Having said this, our contemporary proceeds gently to let down the present episcopal race. It thinks some such "high officials" will always be necessary, but they need to be "very much fewer in number than the existing bench of bishops." What is wanted is "an alteration in the status of bishops in general," a change which would "convert the prelacy of the nineteenth century into the scriptural episcopacy of the first." We quote from the *Record* of Friday, Feb. 21, 1873. As our contemporary says, an ominous rapidity is characteristic of the times in which we live.

In just noticing the York Convocation, we made an extract from the Archdeacon of Lindisfarne's speech conveying his opinion of the disloyal tendencies of those who are opposed to the archdeacon's opinions on education. The *English Churchman* enlarges upon the same subject. It thinks that there are "even some" amongst the "political Dissenters" who "may not be prepared to avow themselves republicans," but, says that journal, "we advisedly maintain" (what does "advisedly" mean in this case?) "that the arch-leaders and most persistent directors of this organised attack on the English Church have ulterior designs in view, and that the destruction of the Church is regarded by them as the removal out of their path of the most effective impediment to the accomplishment of their schemes. . . . 'First the Church and then the Monarchy,' is the motto of the leaders of the present campaign." And then we have the following eloquent objurgation:—

To every lover of the Monarchy, to every loyal patriot, to every attached friend of the existing institutions which have made our land for these long centuries so great and glorious, either the envy or the admiration of mankind, the knowledge of the ulterior views of these revilers and opponents of the Church should be an additional motive for a strong, energetic, and united resistance.

Our contemporary really thinks, no doubt, that this sort of writing will serve the Church even as much as the chair-throwing, catcalls, and fisticuffs of the Church defenders of Exeter and other places So it will.

There was a member of the House of Commons who, in a debate which took place about a hundred years ago, rose to defend the principle of Church Establishments. "I believe," he said, "in the cheapest religion, and therefore I belong to the Established Church of Scotland." A letter in the *Pall Mall Gazette* has recalled this speech to our memory. The writer, with a mixture of earnestness and irony, in commenting upon a statement that the commutation system in the Irish Episcopalian Church is working to the disadvantage of the incumbents, and that the clergy are now looking after their own interests instead of those of the Church, remarks that the perpetual intrusion of the "money question" in discussions respecting the spiritual needs of men, does seem to become more predominant and more offensive as denominational zeal waxes stronger. He thinks that it is hopeless to attempt to separate worldly and religious matters, for—

A great many people, I regret to say it, will cling to the Church which costs them least. It is a strange error on the part of our zealous Nonconformists that they resolutely shut their eyes to so obvious a fact when they put themselves voluntarily at a disadvantage by comparing notes of numbers between themselves and the Church of England. They endeavour to institute numerical parallels which must inevitably tell against them. The great mass of those who are attached after a fashion to religious ordinances, but do not like paying for them, will always hold to the Church so long as they have a free admission to its services, or, at least, at comparatively trifling cost. To set the zeal of the one party against that of the other, while this disparity prevails, is like running a race heavily weighted.

Quite true, and we hope that the *Pall Mall* will remember this when it next comments upon the objection of Nonconformists to a personal ecclesiastical census. But another thing may also be true, and that is, that the "heavily weighted" party may after all win the race. There was a time when we were "weighted" with Five Mile Acts, Test and Corporation Acts, Declaration Clauses, Church-rates, and marriage and educational disabilities of all kinds, and yet our history is a history of spiritual and political victories.

The same journal refers to "an interesting lecture on disestablishment," delivered at Preston "by Mr. Christison, an Independent minister of Wigan," and then proceeds to give an account of some rather aciduous remarks by Mr. Christison on the state of Dissent. How is it that our contemporary had not sufficient instinctive acuteness to detect that Mr. Christison must be an *ex*-Dissenting minister, and very recently "ex"? The gentleman, was, we believe, formerly an Independent minister of Orrell. We mention this, because Mr. Christison is sure to be quoted by all Church defenders for six months to come as an eminent (all Dissenters are "eminent" who furnish Defenders with a single sentence they can quote) Independent minister who had the courage, &c., &c.

NONCONFORMISTS AND THE IRISH UNIVERSITY BILL.

It will be remembered that in December last the Executive Committee of the Liberation Society convened a conference of representatives of the various Nonconformists bodies, for the purpose of considering the confessedly difficult question of University education in Ireland, in anticipation of the expected action of the Government. The subject was then very fully discussed; but it was decided to defer a public expression of opinion respecting it until the intentions of the Government had been announced.

The Ministerial measure having been brought in, the members of the conference have been again summoned; the meeting being held on Friday afternoon, at the Westminster Palace Hotel. There was a good attendance; there being present representatives of the Liberation Society, the Dissenting Deputies, the Congregational Union, the Baptist Union, the Manchester Nonconformist Association, the Central Nonconformist Committee, the London Nonconformist Committee, and also of some of the Methodist, Presbyterian, and Unitarian bodies. There were also present Mr. Richard, M.P., Mr. Dixon, M.P., Lord Edmond Fitzmaurice, M.P., Mr. Illingworth, M.P., Mr. Dillwyn, M.P., Mr. Miller, M.P., Mr. Carter, M.P., Mr. Morrison, M.P., Mr. Osborne Morgan, M.P., Mr. Crum-Ewing, M.P., Sir Wilfrid Lawson, M.P., and Mr. McClure, M.P.

Mr. James Heywood, F.R.S., acted as chairman on this, as on the former occasion, and the proceedings commenced with the reading of two papers, by Mr. Carvell Williams and Mr. Richard, M.P., dealing with those features of the measure which have the greatest interest for Nonconformists. As it was resolved that the deliberations of the conference should be private, we do not feel at liberty to do more than indicate the drift of the discussion, which was conducted with great ability, and was also characterised by calmness and candour, as well as by thoroughness and earnestness.

Several of the speakers admitted that they had been more favourably impressed with Mr. Gladstone's description of the scheme than with the provisions of the bill, the examination of which had revealed what seemed to be elements of danger. It was admitted that the main principles of the measure were in harmony with the principle on which the Legislature had acted in abolishing the Irish Church Establishment, but fear was expressed that the scheme would be so administered as to secure the sectarian ascendancy which its framers wished to prevent. To those who deprecated distrust, as the result of difficulties and dangers which might prove to be imaginary rather than real, it was replied that nothing could promise more fairly than the system of primary education in Ireland, which had since been worked for denominational purposes, and that bitter experience had shown that Nonconformists had been a great deal too trustful in accepting the proposals of the Government in dealing with elementary education in England. There was agreement in the principle that Protestant Nonconformists should not be animated in this matter by mere dislike of Roman Catholicism, and that Roman Catholics were entitled to whatever advantage their numbers might give them, provided that those advantages were secured as the result of intellectual competency, and not of arrangements made for their exclusive benefit.

While approval was expressed of the severance of the Theological Faculty from Trinity College, it was objected by some that to hand it over, with all the property belonging to it, as well as 15,000*l.* for buildings, to the Disestablished Church, was an additional piece of endowment for the benefit of a Church which had already secured too much public property. To that, however, it was replied that, the divinity school of Trinity College having been the training school for the elergy of the Irish Church, this part of the bill only completed the work of disestablishment, and that, if the proposal was somewhat lavish, it was, at least, final. Attention, however, was called to the fact that the 12th Clause will allow Trinity College still to instruct in Divinity, and to give religious instruction to persons who are *in statu pupillari*—a power which, on the face of it, seems inconsistent with the transference of the Theological Faculty, and to extend beyond the religious discipline which, possibly, is all that is contemplated by this provision.

By some the suppression of Galway College was objected to, especially as a Roman Catholic member has given notice of an amendment for the abolition of the other Queen's Colleges, which have, from the first, been objects of the bitterest hostility on the part of the opponents of mixed education. It did not, however, appear to be generally felt that opposition to this part of the bill was imperatively called for, at least, on the part of Nonconformists.

There was a general expression of regret that it should be proposed to exclude philosophy and modern history from the University curriculum, not only because of the practical results which it would probably involve, but because the prohibition was based on an ecclesiastical reason, and pushed the principle of separating religious from secular instruction to an extreme and an absurdity. It was urged that if this proposal be insisted upon, it should be distinctly known that it was not done to meet the objections of Nonconformists. Dr. Angus made a valuable contribution to this part of the discussion, as the result of his experience as one of the examiners of the London University. He said that there moral philosophy was a favourite subject with Nonconformists, and they had greatly distinguished themselves in that department. He, however, admitted the difficulties in the way of having a chair of philosophy, because the professor would represent a single school of thought, which would be supported at the public expense. Examination he did not think so objectionable; at any rate, it had presented no practical difficulty in the London University, where the examiners could examine fairly in the subjects of examination, without requiring students to repudiate particular theories.

There was much criticism on what was called the "gagging clause"—Clause 11—which enables the council of the University to punish or dismiss a professor who gives wilful offence to the religious convictions of students. This, it was said, would make the professors the slaves of the Ultramontane party; for it would affect many scientific theories and even classical studies. It was also objected that it involved an infringement of religious liberty, by the restraint which it placed on the teacher. But it was urged *per contra* that this clause was analogous to one contained in the Endowed Schools Act, which had been regarded by English Dissenters as a protective clause inserted for their benefit. It was also suggested that, if the clause stood, there should be a right of appeal to some authority on behalf of a professor or examiner who had been wrongfully punished.

One of the M.P.'s present expressed his fear that the idea of maintaining the University of Dublin as an unsectarian institution would prove illusory. If attendance at the lectures was not to be compulsory, who was to attend? Trinity College students would not, for the college would have its own teaching staff. The students of the distant colleges could not, and where were the non-collegiate students to come from? There would be only students from the Roman Catholic College at Dublin, who would be instructed at an immense expense. Roman Catholic influence being—from the constitution of the council—predominant, the University would be regarded with suspicion by Protestants, and that would stimulate a flow of students to Oxford and Cambridge, and so would inflict a blow at Trinity College—than which, nothing would be more acceptable to the Ultramontane party, as it would pave the way for obtaining a charter for a University Roman Catholic in name, as well as in fact.

There was one point on which the conference was quite unanimous, and that was that the proposed mode of constituting the Council of the University was the most dangerous feature of the bill. It was thought likely that the Government would nominate Roman Catholics to the extent of one-half of the twenty-eight ordinary members of the council. It was stated that there were seven Roman Catholic Colleges which, by a judicious distribution of students, might be qualified to return collegiate members of the council, who would exceed in number those appointed by the unsectarian colleges, and thus the Roman Catholics would have a clear majority in the council.

A proposal which had been made that only laymen should sit on the council would, it was alleged, be quite insufficient; for, besides that it would create a religious disability, laymen could be found who would be the willing instruments for fulfilling the wishes of ecclesiastics. But, it was added, the ground of objection should be not that the colleges were denominational, but that, being exclusive in their character, they ought not to appoint the governing body of a national institution. At the same time, it was admitted that there was a constituency in the affiliated colleges which had an interest in the constitution of the governing body of the University, and should be represented, and it was suggested that the mischief would be minimised if the qualification for returning representatives depended, not on the number of matriculated students, but of graduates. Further, instead of the appointment being in the governing body of each college, it might rest in the graduates, which would popularise the elections; though even then there would be contests between Protestants and Roman Catholics, to return representatives belonging to their respective Churches.

To the inquiry, who should appoint members of council, if the colleges were excluded? it was replied that learned bodies and town councils might exercise the power, and that if it became evident that this part of the bill *must* be altered, its framers had, by the ingenuity they had shown in framing the scheme, proved their ability to substitute another plan.

The net result of the discussion was that the council resolved that, on the understanding that they were not committed to its details, Nonconformists might support the second reading of the bill, and that they should then endeavour to secure such amendments as would remove some of the objections which had been urged. But, beyond expressing a decided opinion respecting the proposed constitution of the council, it was not considered desirable to decide on that occasion on the precise course to be adopted when the bill is in committee. It was therefore resolved to appoint a committee, which will watch the progress of the measure and take the particular steps which prudence may dictate. The formal resolutions adopted will be found at length in our advertising columns.

It should be added that, closely as their measure was criticised, no hostility was displayed towards the Government, which, it was admitted, was placed in a position of great embarrassment in dealing with the question, and had displayed both courage and ability in endeavouring to grapple with the difficulties which it presented. It was also acknowledged that, while all that is possible should be done to ensure the passing of a good measure, the idea of passing one which is perfect is, under the existing circumstances of Ireland, almost, if not absolutely, hopeless.

THE DISESTABLISHMENT MOVEMENT.

RIOTOUS PROCEEDINGS AT EXETER.

On Thursday last, the Rev. Charles Williams, who is now visiting Devonshire as a deputation from the Liberation Society, went to Exeter, with Mr. Thomas Nicholson, of Plymouth, where a meeting was convened at the Victoria Hall. This meeting, as will be seen, was characterised by the

most disgraceful proceedings on the part of the Exeter Church Defence party.

It had been pretty generally known that some disturbance was likely to take place, and precaution was therefore taken in the issue of tickets, it being imagined that an attempt would be made by the Church defenders to get possession of the hall. The Church defenders were, however, equal to the emergency, and by the issue of forged tickets managed to obtain admission for a large number of their representatives. The meeting was to have commenced at half-past seven, and by that time, says a local report, some two thousand persons had assembled in the Victoria Hall—area, gallery, and platform, being well filled. But shortly the meeting was one of shouting, stamping, singing, and fighting from the beginning to the end, when the Liberationists retreated under the crushing arguments of lively fists and strong lungs used by the "pillars of the Church" in the cathedral city. The chairman was Mr. J. Trehane, a magistrate, and no sooner did he make his appearance than some of the disturbers let loose from cages a large number of small birds, which took refuge in the supports of the roof. This act was greatly applauded, and amidst the cheering, crackers were let off, penny trumpets blown, and rattles used. A trio of policemen appeared in the doorway, with a view to compel order by their presence, but the opposition defied them to the tune of "God Save the Queen." The chairman's speech was dumb show to all present except a few around him. In his remarks he contrasted the ruffianly proceedings he then witnessed to the order maintained at a Church-defence meeting recently held in the city, and promised Churchmen ample opportunity for expressing their opinions. As Englishmen, he appealed to them to fairly consider a question affecting such great interests, and promised, as the result of their listening to the deputation, that they would retire better and wiser men than they seemed to be. Mr. Trehane also read letters from Mr. Miall, M.P., and the Rev. Cowell Brown, Wesleyan minister, but not one word of them could be heard. Mr. Miall's name was, however, caught, and this seemed to give renewed vigour to the opposition, who yelled louder than ever. Mr. Brown, in his letter, wished the demonstration would be successful, and Mr. Miall's letter to the Secretary, Mr. Chambers, was as follows :—

Welland House, Forest Hill, Feb. 5, 1873.

My dear Sir,—I regret that I cannot make it convenient to attend the public meeting convened by the Nonconformist Committee on the 20th inst. I rejoice to hear that you propose to bring before the public at Exeter those principles of religious equality which I confidently expect to occupy the chief attention of the British people for some considerable period to come. No doubt it is painful, even when we have the highest object in view, to pursue a course which seems to cross the most earnest, and even pious, wishes of many who differ from us, and therefore it is of the last importance to our success that we should speak what we regard as the truth in love. We cannot, however, slacken our enterprise, much less abandon it, at the prompting of mere sentiment, however amiable. The end we have in view is that of raising religion out of the comparatively low position in which it has been placed by State interference. If we are mistaken in our judgment of the case, our mistake will soon become apparent. If we are not, any sacrifices we can make for the realisation of our views will find ample compensation in the advantage which the nation will reap from the success of our efforts.

I am, my dear Sir, yours faithfully,
EDWARD MIALL.

The Rev. Charles Williams then attempted to lecture. His rising was a signal for mingled cheers and groans. He had uttered three sentences, when the roughs struck up, "Johnny comes marching home." A few sentences more, and the uproar became tremendous, amid which "Britons never shall be slaves" was given. This, however, is said to have been a comparative failure, for the tune was pitched too low, and Mr. Williams's voice could be heard, but only for a few sentences. He stopped, and the opposition, which had gradually made its way towards the platform, made a rush. For a few minutes two policemen stopped the way, but they were hustled about and "bonneted," and fairly one half the hall was in motion in what appeared to be a free fight. Several women who had, with a rash trust in the manliness of the Exeter Conservatives, ventured to attend the meeting, became greatly alarmed, and ran towards the platform. Upon this they were pulled out of harm's way, and frightened, they ran from the hall. After a time another attempt was made to obtain order, and Mr. Williams took up the thread of his speech. It was of little use, however, for the noise and violence increased. Defenders were then invited on the platform, but this was declined. The reports, however, state that two or three sturdy Nonconformists collared a young man named Hutchings, an articled clerk to a solicitor, and, to his great terror, hauled him on the platform. Then it was discovered that he, like another Mr. Sapsea, had dressed to imitate his dean, and in his white choker and broad-brimmed and corded hat little Mr. Hutchings did not make a bad pocket edition of his Very Reverend copy. Soon another articled clerk named Anstey was caught and hoisted on the platform, and Mr. Smale, traveller for Hardy and Richards, wine and spirit dealers, the "hero" of the Alliance meeting, got in at the back of the platform, and was, with a son of Dr. Cumming's, pushed to the front, and attempted some incoherent remarks, but unfortunately went head over heels off the platform. At this stage, for twenty minutes the Liberationists let the Church Defenders have their own way, and they exercised the privilege by singing "God Save the Queen," "Rule Britannia," "Down in a Coalmine," &c., by cheering the Mayor, the Church, the Queen, by groaning for Mr. Miall, "the robber of the Church," by cock-crowing, by springing rattles, and by blowing whistles. The chairman ventured to appeal to the meeting, but he could get no further than, "Now, gentlemen." Such a yell was set up at this that the Church defenders seemed to declaim against the title of gentlemen, and protest against the libel. The noise continuing fiercer than ever, Mr. Nicholson, of Plymouth, called out, "I thought you were men, but you are cowards. You are a set of cowards. I thought the men of Exeter were men, but you are cowards. There's not a man amongst you. Bah! Do you call yourselves men?" This smart rebuke quieted the meeting not in the least, and the Liberationists came to the conclusion that it was useless to try further. Still, they thought it wise to hold possession of the platform. All the while the noise continued, and a fight springing up near the platform, the area became so many thousand square feet of struggling humanity. Scores of men rushed to the doors, but the majority sought to get nearer the fight, and failing this, set up conflicts on their own behalf. The chairs in the room proving an obstruction in the conflict, they were piled up in four or five heaps, but not until several had been thrown in amongst the fighters and been broken.

At this point, about half-past eight, the chairman declared the meeting dissolved. This, however, had very little effect on the disturbers, and the fray continued, chairs being flung about in all directions, and many of them smashed. One man was pushed off the platform, and he fell headlong on the partly dismantled reporters' table, and apparently was very considerably bruised. Songs, scuffles, and a "free fight" followed, when at the last the police made their appearance, and procured some degree of order. A little after nine o'clock one of the lights was turned out, and then a rush was made for the door, and those who once got outside were refused readmission. After this rush the police turned out the remainder of the people, and the disturbers, rejoicing in their noble conduct, marched through Queen-street singing. It is said that the uproar was not caused by persons of the lowest class, but by young men who are supposed to hold respectable positions in the city. The opposition was organised by the Exeter Conservative Working Men's Union, but to their credit be it said that not more than half-a-dozen labouring men joined in the disgraceful disturbance. Every one expected a row, for placards freely posted in the city called on Churchmen "to attend, and quietly but firmly protest against it being said that a public meeting of Exeter was in favour of disestablishment." To those accustomed to the way in which they do things in Exeter, this portended uproar, and the only disappointment they felt was that the reality far exceeded their anticipations.

The *Western Times* says :—"A ruffianly frolic of this kind will not, of course, affect the progress of this movement — beyond accelerating it. The Liberationists intend to hold another meeting. They are determined that the Exeter public shall have an opportunity of hearing an exposition of their principles from themselves."

DISTURBANCE AT WAKEFIELD.

Last Tuesday evening a scene was enacted at Wakefield, somewhat resembling that at Exeter. The Rev. B. J. Browne, B.A., of Barnsley, was announced to lecture, and a very large number of persons were in attendance at the Music Saloon. It was observed, however, that the audience was composed of very discordant elements. The *Wakefield Express*, describing the earlier portion of the proceedings, says that whilst in the anteroom it came to the knowledge of the Rev. J. S. Eastmead and others, from most reliable sources—in fact, the report had gained currency throughout the town during the afternoon, and was by that time a topic of general comment—that one of the curates of the parish church had promised some persons a day's holiday and other indulgences provided they congregated in force and disturbed the proceedings. With a view of frustrating their object, it was deemed advisable to summon Mr. Chipstead, the chief-constable, and acquaint him of the fact. He promised to be within easy reach, should there arise any necessity for his services; and probably the fact that he had been communicated with in some degree repressed the subsequent violence of the rabble; but, though it once or twice assumed an ominous aspect, and disorder reigned supreme, no more was seen either of the worthy chief or his in ubiquitous myrmidons. Some few minutes before eight o'clock the Rev. W. R. Bowditch entered the saloon, and his appearance was the signal for a thunder of applause, intermingled with whistling, such as one might expect to hear from the impatient "gods" in a penny theatre. The rev. gentleman, for whom provision had been made, was introduced to a seat in the "reserved stalls" by the Rev. Allen Grace. The Rev. W. M. Madden, who arrived a few moments later, was greeted in a similar "enthusiastic" manner, and took the seat of one of his curates, the Rev. H. W. Bull. The appearance of the Rev. J. S. Eastmead (the chairman) upon the platform, carrying two candles, was the signal for an outburst of groans—the first symptom of the nature and qualifications of the Blueboys. Some bellowed like bulls, others chattered like monkeys, some yelled like cannibals in combat, others, true to their instinct, gave vent to a noise very closely resembling that of the genus "donkey." When the lecturer and chairman, and one or two other gentlemen, had seated themselves upon the platform, the disorder had subsided.

The Lecturer, during some clamour, delivered the whole of his address, though the interruptions were sometimes furious. Such exclamations as "It's false," "It's a lie," "It's a falsehood," were the most ready and frequent evidences of clerical disapprobation, which found willing and effective support from the stamping, groaning, and yelling of the Cross Chamber "lambs." Upon the partial subsidence of the uproar occurring after the lecturer had resumed his seat, the chairman, in no way disconcerted, good-humouredly remarked, "You'd better go on a little longer," a remark which was greeted with laughter, applause, and renewed disorder. Then rising and approaching the front of the platform he essayed to speak, but fruitlessly. The interruptions continued, and at one time "a pitched battle" took place; this, however, lasted only a few minutes, after which a discussion took place between the lecturer and some of the local clergy, including the Rev. Allen Grace and the Rev. W. R. Bowditch. The yells and howling during part of this scene were terrific, and at last, the chairman having several times tried to put the resolution, declared the meeting dissolved, and, with the lecturer, retired. Some one then proposed "three cheers for Bowditch," which was responded to by what could only be appropriately designated a discordant howl, and an almost futile effort was then made to raise a "Rule Britannia." After a few staves, however, the lights began to go out, and the saloon was speedily cleared of its noisy occupants. A number of the most "promising" of the "lambs" congregated round the entrance to the institute, and gave a parting salute to such of those present as they knew were not, after their own fashion, "defenders of the faith."

MORE TURBULENCE AT HINDLEY.

On Wednesday a lecture was to have been delivered in the Public Hall, Hindley, near Wigan, by the Rev. G. Reany, of Warrington. Mr. J. Wilson, J.P., of Wigan, presided, and his remarks were listened to, but as soon as the lecturer rose a large number of those present began to sing "Rule Britannia," "God save the Queen," and verses in eulogy of Dr. Potter, of Sheffield. The persons who caused the disturbances at the recent Liberation meetings at Wigan took a prominent part in the interruptions. The chairman dissolved the meeting in consequence of the disturbance, and the police were left to clear the room.

BRICKFIELD, ROCHDALE.

Last Thursday evening a public meeting was held in the Co-operative Store, Brickfield, under the auspices of the Liberation Society. The chair was occupied by Mr. Councillor Lord, and he was supported on the platform by the Rev. C. E. Dickinson, Mr. Hardie, Mr. Wild, Mr. William Barron, and others. Some attempt to create a disturbance was made, but it utterly failed. The meeting was addressed by the chairman, Mr. Hardie, the Rev. E. Dickinson, and Mr. Baron, and a petition in favour of Mr. Miall's motion was carried.

STAMFORD.

There was a large gathering in the Assembly-rooms, Stamford, on Monday night, to hear the Rev. G. W. Conder, of London, speak on the subject of "Church Defence," with special reference to the recent meeting at which the Marquis of Salisbury, Mr. Gathorne Hardy, and others were present. Mr. Chas. Healy presided; and on the platform were the Revs. B. O. Bendall, A. H. Vine, and J. Hedges (Barrowden), and Messrs. R. Luke, J. F. Peasgood, and Walmsley. After the chairman's address, Mr. Conder addressed the meeting at length in reply to Lord Salisbury and Mr. Hardy, and was followed by the Rev. B. O. Bendall and the Rev. A. H. Vine (Wesleyan). Resolutions establishing in Stamford a local branch of the Liberation Society were carried.

BELPER.

The Rev. G. W. Conder lectured at Belper on Wednesday week. It had been stated that a strong opposition would be offered by the Church Defence Association, and the Court Room was besieged by persons anxious to obtain admission. The room was filled, and many were obliged to stand. The lecturer, accompanied by the chairman (Mr. J. C. Cox), Mr. Jabez Brown, and the Rev. F. Knowles, ascended the platform amidst loud cheers. Amongst the audience were Dr. Gaylor, Mr. W. P. Adshead, Mr. G. Jackson, Mr. W. B. Anthony, Mr. Alfred Smedley, Mr. R. Midworth, &c. Mr. Cox spoke on the subject of Church livings, and Mr. Conder then gave an address. The Rev. F. Knowles and Mr. Jabez Brown spoke in support of a petition to Parliament in favour of Mr. Miall's motion, after which Mr. Brown, the agent of the Church Defence Association, rose, delivered a short speech, and moved an amendment, which was seconded by Mr. Webster. Mr. Conder replied in a brief and humorous speech, and the original resolution was put and carried by nine-tenths of the meeting. The local report says that the meeting was the best attended which has been held in Belper for a long time. Notwithstanding the large attendance and the enthusiasm which prevailed, on the whole the proceedings were conducted with decorum and fairness, and presented a striking contrast to the meet-

ings which have been held in many other towns and have degenerated into scenes of disgraceful rowdyism.

DERBY.

On Tuesday, the 18th, Mr. Conder lectured at the Temperance Hall, Derby, Mr. Alderman Longdon in the chair. The *Derby Reporter* says that "there was a large audience, composed chiefly of Nonconformists, though there was a number of members of the Church of England present, including several of prominent position. The proceedings on the whole were harmonious, and there were but few interruptions, considering that the question is one upon which such opposite opinions are held, and which excites so much strong feeling." The chairman spoke heartily in favour of the objects of the meeting, after which Mr. Conder lectured on the progress of religious liberty. The Rev. W. Crosbie then moved a resolution in favour of Mr. Miall's motion, addressing himself to the condition of the Church. This was seconded by the Rev. W. Griffith, after which discussion was invited, when Mr. Legge and Mr. Brown, of the Church Defence Association, were on the platform. Mr. Brown moved an amendment, which was supported by Mr. Legge, and Mr. Conder replied. The amendment was put, and only about 100 hands were held up in its favour. The original resolution was carried by an overwhelming majority. The Rev. J. Wenn moved the adoption of a petition in favour of Mr. Miall's motion, which was seconded by Councillor Hill and adopted.

MELBOURNE.

On Thursday, February 20th, a public meeting was held in the Athenæum, Mr. Councillor Hill, of Derby, in the chair, when an address was given by the Rev. G. W. Conder on the present position of the disestablishment question. There was a good attendance, chiefly composed of working men, who listened throughout with evident appreciation. A petition to Parliament in favour of Mr. Miall's motion was proposed by Mr. H. W. Earp, seconded by Mr. Thomas Pass, and carried with one dissentient. The Rev. T. Bannister moved, and the Rev. T. K. Payten seconded, a vote of thanks to Mr. Conder for his able address, which together with a proposal of thanks to the chairman, was carried unanimously.

PLYMOUTH.

A public meeting was held in the Mechanics' Institute, Plymouth, on February 18th. Mr. Peter Adams, a much-respected and long-tried friend of the Liberation Society, presided. A resolution in favour of disestablishment was passed, and a petition to the House of Commons, embodying the substance of the resolution, was also adopted. Amongst the speakers were the Rev. C. Williams, of Accrington, the deputation, Professor Charlton, M.A., of the Western College, Revs. C. Croft, and W. Whittley and Messrs. T. Nicholson, R. C. Serpell and Tyeth.

DEVONPORT.

An admirable lecture on "The Case for Disestablishment" was given at Devonport, on February 17th, by the Rev. C. Williams, of Accrington. At the beginning of the lecture a determined effort was made by the Church Defence party to prevent the lecturer being heard. Through the firmness of the chairman, however, rather than the good sense of the disturbers, order was maintained.

TAVISTOCK.

On Wednesday evening, Feb. 19, a large and enthusiastic meeting was held at Tavistock, promoted at the instance of the Liberation Society. Dr. Sleman occupied the chair, and he was supported on the platform by the Rev. C. Williams, the Rev. J. W. Joyce, Messrs. J. Dunn, R. J. Dennis, &c. Dr. Sleman spoke on the condition of the Church at Tavistock, and on the state of the Established Church generally, after which Mr. Williams proceeded with his address, which was received with great enthusiasm. On the motion of Mr. Turner, seconded by Mr. Dennis, the following resolution was passed:—"That this meeting, convened of the justness and desirability of disestablishing all State Churches, hereby directs that a petition, to be signed by the chairman, be prepared in support of the motion now before the House of Commons, notice of which has been given by Mr. Miall, M.P.; and that the petition be forwarded to Lord A. Russell, M.P. for Tavistock, for presentation.

BARNSTAPLE.

On Friday, Feb. 14, the Rev. Charles Williams gave two addresses at Barnstaple, one in the afternoon, and the other in the evening. There was a good attendance at the afternoon lecture, the majority of the audience being farmers, who were especially invited. The Rev. T. R. Sherman occupied the chair, and spoke of some of the abuses of the State-Church system. The subject of Mr. Williams' lecture was, "What are you going to vote for at the next general election—the dominancy of one sect, or the legal and political equity of all sects?"—which was treated at great length. The whole of the lecture is reported in the *North Devon Journal*. On the motion of the Rev. Mr. Avery (Tavistock), seconded by the Rev. R. Spencer (Bible-Christian Minister), a unanimous vote of thanks was given to the lecturer. The farmers listened to the lecture with great attention, and heartily applauded it.

In the evening Mr. Williams lectured on "The Case for Disendowment, and what is to be done with national prosperity now devoted to Church uses," and there was a large attendance. The Rev. R. A. Bertram occupied the chair, and Mr. Williams's lecture is described as of an eloquent character, and at its conclusion a cordial vote of thanks was given to him on the motion of the Rev. W. Spear, of Torrington, seconded by the Rev. T. Scammell, of Bideford.

SEDGLEY.

In this extensive parish the principles of disestablishment are making rapid headway. Meetings on both sides of the question have been very frequent of late, and the State-Church defenders have obtained the aid of Dr. Massingham, Mr. Touchstone, and other lecturers of the Church Defence Association. On the other hand, the advocates of disestablishment have also received powerful extraneous support. Last month the Rev. C. Williams, of Accrington, lectured on "So-called Church Property, really the property of the nation," when every opportunity was afforded by the chairman for the opposite side to dispute the statements of the lecturer; and this month a lecture on "Church Property and the origin of Tithes" was given, by special request, by the Rev. Marmaduke Miller, of London. On this occasion, also, the chairman invited any one of the audience that doubted the accuracy of any of the lecturer's statements, to give his objections in order that every facility should be afforded him to test the lecturer's authorities for himself. Many Churchmen, we are informed, have been convinced by these lectures of the utter groundlessness of the "pious ancestor" theory, and increasing apathy is being shown in the cause of Church defence.

NORWICH.

The advocates of Nonconformist principles in this city have determined to put their case before the public in a more earnest form than has for some years been attempted. A series of lectures on subjects connected with the great question of religious equality was most successfully begun on the 18th inst. by a vivid and stirring address from the Rev. J. Guinness Rogers, B.A., on "The Establishment in 1873." The Mayor (Sir Samuel Bignold) known for nearly half a century as an uncompromising son of the Anglican Establishment, was courteous enough to grant the free use of St. Andrew's Hall for the purpose of the lecture, and further honoured the movement by presiding on the occasion. An audience numbering considerably over a thousand people, and embracing a large working-class element, listened with unbroken attention to a masterly exposition of the state of affairs within the Establishment, as indicated by the Charge of the Bishop of Manchester, the various defences of the "Athanasian" Creed, and, above all, the results of the Bennett judgment. Several leading local Churchmen, such as E. K. Harvey, Esq., J.P., Mr. J. S. Skipper, Rev. J. C. Cook, &c., were present. J. J. Colman, Esq., M.P., in moving a cordial vote of thanks to the mayor, said he hoped his worship's appearance there that night would prove a lesson in religious liberality, and that at some future time a Nonconformist mayor would show equal courtesy by taking the chair at a Church meeting if requested to do so.

NOTTINGHAM.

The second lecture of the season in connection with the Nottinghamshire Nonconformist Association was delivered in the Mechanics' Large Hall, by the Rev. Baldwin Brown, B.A., of London, whose subject was "The Backbone of Nonconformity." There was a very large audience. The chair was taken by Mr. John Manning, the late mayor, and a number of influential citizens were present. The lecture was very cordially received. A vote of thanks to Mr. Brown was moved by the Rev. T. Ryder, and seconded by the Rev. W. R. Stevenson, who said the lecturer had gone to the heart of the subject of Nonconformity. He had shown himself to be, not a descendant of the old priests, but a thoroughly old prophet. He had spoken the truth of God, and the responsive cheers of the meeting testified to the fact that there was something in their hearts which answered to it. (Hear, hear.) He trusted in the course of the coming fortnight there would be a practical application of the great truths which had been brought under their notice by Mr. Brown. Mr. Lewis, in moving a vote of thanks to the chairman, mentioned he would be their candidate for the vacant seat on the Nottingham School Board, and that Mr. Manning would be the champion of religious equality. A great and increasing interest in the principles of Nonconformity has, by these lectures and other means, been recently developed in the town of Nottingham; and Nonconformity holds a more influential position at the present moment than it has ever done before.

YORK-ROAD, LAMBETH.

On Feb. 19th, a large and important meeting was held in the Congregational Church here; Mr. W. McArthur, M.P., one of the members for the borough, in the chair. Addresses were delivered by the Rev. R. Berry, Mr. Carvell Williams, Rev. R. Macbeth, Rev. G. M. Murphy, and Mr. George Kearley. Resolutions approving Mr. Miall's motion, and adopting a petition in its favour, were carried with only a few dissentients, and after a brisk discussion, the meeting concluded with a cordial vote of thanks to the chairman.

UNION OF BENEFICES BILL.

The following "Reasons against the second reading of the bill" were circulated among members of Parliament by the Corporation of London, prior to the recent second reading. The opposition was then staved off by the consent of the promoters of the bill to refer it to a select committee; but it is important that the measure should be closely watched, so that in the event of its not being satisfactorily amended, its rejection may be secured. Although the bill primarily affects the metropolis, the principles involved are of general importance, having regard to the prospect of disestablishment becoming the national policy:—

"The bill purports to be an amendment of the 23 and 24 Vict. c. 142, 'An Act to make better provision for the union of contiguous benefices in cities, towns, and boroughs.' We cannot restrain ourselves from observing that even the Act now proposed to be amended was obtained under something like misrepresentations. It professes to be a general Act relating to 'cities, towns, and boroughs.' It was introduced as a bill applicable to the whole of England. It is confined to the metropolis. It is in fact a local Act for the metropolis. It proposes to make provision for the union of 'contiguous benefices.' Its most important powers are taking the revenues of City parishes, and giving them, not to 'Contiguous Benefices,' but to other benefices, old or newly erected, in any part of the metropolis (it may be eight or ten miles distant), providing for the pulling down and selling churches in the City, and using the proceeds of such sale in the erection of churches at any distance in other parts of the metropolis.

"The existing Act, however, provides several securities for the parties interested which are not in the bill.

"The consent of the vestry of each parish to be affected is necessary.

"The consent of the patron of the benefice is also required.

"The Corporation of the City of London has the power of appointing two out of the five Commissioners under the Act; and no meeting of the Commissioners is valid, unless one of the Corporation Commissioners attends. This provision gives the Corporation an indirect veto on each scheme.

"These safeguards are not found in the bill.

"Under the bill, a church may be destroyed without the consent of the parishioners, the patron, or the local authority, the Corporation.

"The principle of the existing law is, that before a church can be removed the consent of the parishioners, and of all parties interested, shall be obtained.

"The principle of the bill is, that a church may be destroyed against the wishes of the parishioners, the patron, incumbent, and local authority."

STATE-CHURCH ROWDYISM.

The following letter, with the above heading, appeared in the *Daily News* of Monday:—

"Sir,—Your columns yesterday contained a notice of a disestablishment meeting at Exeter on the previous evening, at which the conduct of the supporters of the Church Establishment was, perhaps, more outrageously bad than it has been on any previous occasion; and that the description was not exaggerated is evident, not only from the reports published by your contemporaries, but from the details with which I have been furnished from private sources. 'Some of the riotous friends of the Church,' says the *Western Times*, 'let off detonating balls, and cast loose a lot of sparrows. The poor birds flying to the lights burned themselves, and their sufferings made sport for the blackguards, who, fancying they might do anything, ascended to the balcony and drove out the ladies.' They 'howled and yelled,' says another account, 'like maniacs,' and so desperate was the encounter between them and the promoters of the meeting, that 'five or six fights took place, and the chairs were collected and piled into several heaps, so as to give the disputants clear ground.' The result was that some sixty or seventy chairs were damaged, and that peaceful people will have to pay the cost of repairing them.

"And who were the disturbers? 'These were,' we are told, 'young lawyers, doctors, banker's clerks, and others moving in a respectable walk of life, but who on this occasion were associated with some notorious roughs, and acting in concert, they contrived to break up the meeting without a single speech having been heard.' That all this was premeditated is abundantly evident. Some days before information reached me that the 'Church Defence' party were organising a resistance to the object of the meeting. Tickets to secure early admission were also forged, as they have been at some other places, and these tickets, I am told, were freely issued by publicans!

"This last fact, coupled with the circumstance that the chief defender of the Church was the leader of the rioting at the Permissive Bill meeting in the same city, when the Bishop of Exeter was pelted with flour, and that he was on this occasion 'as drunk as he well could be,' might suggest that the whole affair, however disgraceful, was simply local in its character; reflecting rather on the character of a certain class of people in a particular town than upon the friends of the Establishment generally. I, however, regret to say that this is only the last and worst of a series of disturbances of the like kind. Last week, when the Rev. G. W. Conder addressed an audience at Kendal, he was, says the *Kendal Times*, 'treated with a kind of behaviour which no words can describe,' and language was used which I do not choose to transfer to your pages. Three meetings at Manchester have been broken up, or all but broken up, within

as many weeks. At Wigan, and at Hindley, near Wigan, the same thing has happened; while at Northampton, at Macclesfield, in East Lancashire, and at other places, the meetings convened at the instance of the Liberation Society have been turned into bear-gardens by the coarse brutality of the upholders of the Establishment. And they and their journals, with a few exceptions, have actually exulted at these occurrences, as 'defeats of the Liberationists,' and as proofs that a reaction is setting in in favour of the Establishment.

"It is not so much in the interest of the Liberation Society that I call attention to this matter through your columns as in the interest of good order, of religion, and even of the Church of England itself. Experience has shown that one meeting like that at Exeter does more to advance disestablishment than half a dozen of the ordinary sort; for it cools the ardour of decent Churchmen on behalf of a system upheld by such methods; it begets popular sympathy with the party so unfairly assailed, and it suggests the suspicion that, if *this* is the only way left to maintain the Establishment, that institution must be in a precarious position.

"No reputable party in the State has an interest in maintaining this kind of warfare, which, though it may be resorted to against Liberationists to-day, may be employed with yet more deadly effect against Churchmen to-morrow. The Liberation Society has been holding meetings for nearly thirty years, and not only has it tried to conduct them in a fair and orderly manner, but it has always discountenanced any attempt to disturb the meetings of the supporters of the Establishment. The Church Defence Associations appear to be trying to drag the cause of the Church down into the mire, by calling in the aid of roughs and rowdies; for which reason, I suppose, the Bishop of Manchester has publicly declared that he means to fight in this battle, not with intellectual bludgeons, but with the weapons of sober reason, and he has significantly added that he has never seen his way to joining a Church Defence Association. Some day this will become a great electoral question, and men's passions may be roused respecting it as they have never been yet. Is it the duty of those who call themselves 'Constitutionalists,' and who vouch themselves to be warm friends of the Church of England, to be the first to resort to mob violence, and to organised terrorism? They will not thereby save the Establishment; while they will do irreparable damage to their Church.—Your obedient servant, "J. CARVELL WILLIAMS.

"Serjeants'-inn, Fleet-street, Feb. 22."

THE IRISH UNIVERSITIES BILL.

At a conference of the leading members of the Conservative party on Saturday last the Irish University Bill was fully discussed. Disapproval of its provisions was unanimously expressed, but, Mr. Smythe having given notice of a motion for the rejection of the bill, the precise form which the opposition to it should take was not definitely decided upon.

Mr. Bourke, the member for King's Lynn, intends, on Monday next, to move the following amendment to the second reading of the Irish University Bill:—"That this House, while ready to assist Her Majesty's Government in passing a measure for the advancement of learning in Ireland, regrets that Her Majesty's Government, previously to inviting the House to read this bill a second time, has not felt it to be its duty to state to the House the names of the twenty-eight persons whom it is proposed should constitute the first council." This amendment will take precedence of the motion of Mr. Smythe to postpone the second reading for six months.

A meeting of the Central Nonconformist Committee was held at Birmingham on Monday. Mr. Timothy Kendrick, J.P., presided. The Government bill on the Irish University question was considered, and a number of resolutions objecting to certain provisions of the bill were unanimously adopted, and it was resolved to submit them for approval to the Nonconformist Committees of London, Manchester, Liverpool, and Birmingham at their meeting on Thursday at Crewe.

Archbishop M'Hale of Tuam has issued a pastoral, denouncing the new Irish University Bill, and declaring that it is only from an Irish Parliament Ireland can hope to obtain educational justice. A large number of students and ex-students of the Catholic University of Dublin on Saturday night issued an address to the Roman Catholic hierarchy of Ireland, praying their lordships to use their influence with the Government in securing the insertion of a clause in the University Bill requiring attendance at some affiliated college as a qualification for obtaining degrees, honours, or prizes at the Dublin University; and also to use their influence in preventing any Roman Catholic college except the Catholic University from seeking affiliation with the Dublin University.

To-morrow the Roman Catholic bishops meet to confer on the Government Bill. Their delay is said to be due to the fact that Rome is being consulted formally and deliberately on the course which its Irish prelates may and should, under present circumstances, take.

Mr. Butt, Q.C., is endeavouring to persuade the Senate of Trinity College that the only perfect settlement of the question would be to take Trinity College altogether out of the bill, and make an independent provision for the higher education of Roman Catholics—in other words, endow and charter the Catholic University.

The Dublin correspondent of the *Pall Mall Gazette* writes:—"During the coming week the various parties affected by the new University Bill will engage in the discussion of its provisions with an earnestness proportionate to the importance of the subject. The Board of Senior Fellows of Trinity College are known to have had several conferences preparatory to the selection of two of their number—Drs. Hart and Carson—with three Junior Fellows—Longfield, Haughton, and Gray—to attend on the debates, and to be the medium of communication between the University members (Ball and Plunket) and the University authorities. A strong feeling appears to be springing up in Dublin in favour of an alternative scheme which would deal singly with the case of the 'Ultramontane Catholics,' and with the Catholic University as their type of an educational establishment, and leave Trinity College and the Queen's University and colleges unrestricted and untrammelled as heretofore. Many who now take this line do so not from wishing to sanction the principle of a sectarian charter or endowment, but as thinking even such a course preferable in a choice of evils. Among those who urge this view most strongly are the class of Liberal Catholics, those who have consistently, and with some courage, supported the interests of Trinity College, and more especially of the Queen's Colleges, against the bishops of the Roman Catholic Church. The signs which appear of an intended attack on the Cork College (in order to secure its destruction, along with that of Galway) have greatly alarmed the friends of that institution, who are stirring actively in its defence. The proposal to abolish any of the colleges is extremely unpopular in the Irish provinces among men of all parties; and in considering such proposals it is important to remember that in Galway, as the last report of that college proves, its benefits are mostly largely taken advantage of by farmers and country shopkeepers for their sons—the very class over whom it would have been expected that the denunciations of the colleges by the Roman Catholic bishops would have had most power. It is argued by many from this fact that the Queen's Colleges, which have been twenty-three years in existence, only wanted another ten or fifteen years of undisturbed effort in the same direction in which they have been operating to overcome every obstacle, and become a stable institution sustained by the suffrages of the entire community.

A strong feeling is springing up against the proposal to abolish Galway Queen's College. The report of the president, Mr. Berwick, for the year 1871-72 makes out a strong case in its favour, and its staff of professors is a very able and efficient one. It appears from this report that during the twenty-three years of the existence of the Queen's Colleges the entrances have been 5,398, and of these 1,536 were Roman Catholics, who accepted the education proffered by the State in face of the open censures of their Church. Of the 1,536 Roman Catholics who entered, not less than 515 have been students in Galway, showing that the light shining in that dark place has been of as great value as in Cork or Belfast. The operations of the Galway College have had an undoubtedly liberalising effect in the West of Ireland.

The following are the colleges which the Roman Catholic hierarchy propose to have affiliated under the 2nd and 31st sections of Mr. Gladstone's bill. Colleges proposed to be affiliated—1. Holy Cross College, Clonliffe; president, the Rev. Michael Verdon. 2. St. Jarlath's, Tuam; president, the Very Rev. Ulick J. Bourke. 3. Clongowes Wood College, Clare, Co. Kildare; president, the Rev. Robert Casbery. 4. St. Patrick's College, Armagh; president, the Rev. James Kelly, C.M., managed by the Vincentian Fathers. 5. St. Patrick's College, Carlow; president, the Very Rev. James B. Kavanagh. 6. College of the Immaculate Conception, Summer-hill, Athlone. 7. St. Stanislaus' College, Tullamore. 8. St. Patrick's College, Thurles; president, the Rev. Alexander Scully. 9. St. Vincent's College, Castleknock; president, the Rev. Peter Duff, C.M. 10. St. Kyran's College, Kilkenny; president, the Very Rev. Dean Macdonald. 11. St. Colman's College, Fermoy; vice-president, the Rev. William Fitzgerald. 12. St. Mel's College, Longford; vice-president, the Rev. Mathew Colomb. 13. Killaloe Diocesan College, Ennis; president, the Very Rev. Thomas M'Redmond. 14. Diocesan Seminary, Navan; president, the Very Rev. Joseph Higgins, D.D.

The *Times* observes that whoever looks at the Irish University Bill with free and open eyes will soon discover that one part of it is in no way essential to Mr. Gladstone's object, and that its removal would at once simplify the machinery of the bill and get rid of many difficulties which now threaten its future working. We do not find in Mr. Gladstone's speech any reason for this absorption of the Queen's University, and it may fairly be asked whether it is a step likely to promote "the advancement of learning." The *Times* would not suggest the removal of this unnecessary, and, as it thinks, in the interest of learning, undesirable portion of the bill, were it not for the important bearing it has on the enlargement of the University of Dublin. If the University of Dublin were enlarged so as to include all colleges founded or to be founded within the precincts of the city and all matriculated students attending its lectures and sharing its life, Dublin would then become precisely what Oxford and Cambridge now are—precisely what the founders of Trinity wished it to be. The University of Dublin would become a real teaching body with a definitely organised life, and not, as it is feared it may turn out to be under the bill, a mere examining board with an ornamental apparatus of lecturers never to be called into use. Every one sees, however, that upon the composition of the council depends the character of the University of Dublin. Who can forecast the ultimate character of this council without anxiety? We need not (the *Times* says) enlarge upon dangers which are patent to all, nor refer to checks, some plausible, some wholly futile, which have been talked about in divers quarters as means of preventing this council from sacrificing learning to objects less academical. If it should prove that any of these checks can be prevented, so much the better; but the retention of the separate existence of the Queen's University would be the best check possible against degrading the character of the University of Dublin.

MEETING OF PROTESTANT DISSENTING DEPUTIES.

The annual meeting of this representative body was held last Thursday afternoon, at the Cannon-street Hotel, Mr. C. Reed, M.P., in the chair.

The SECRETARY (Mr. C. Shepheard) read the report of the committee, which, besides referring to Mr. Miall's pending motion in the House of Commons, for Church Disestablishment, the Sites Bill introduced by Mr. Osborne Morgan, the Burials Bill, the Charitable Trustees Incorporation Act, the Union of Benefices Bill, and other matters affecting the position and interests of Dissenters, alluded specially to the Irish University Bill, introduced last Thursday by Mr. Gladstone. The bill had, it said, only been in print a day or two, and the committee had not been able to give their attention to it; but it was satisfactory to find that there was no intention on the part of the Government to propose the endowment of a Roman Catholic University or College in Ireland, and that religious tests were to be abolished in Trinity College, a considerable portion of the funds of which was to be appropriated towards the support of the new university. The committee to be appointed that day would have to give their immediate attention to the bill, some clauses of which would require vrry careful consideration.

The CHAIRMAN said the public outside were not quite aware of the variety of Dissenting organisations having the same objects. The Dissenting Deputies were very ancient; but their antiquity would not be worth much unless they were doing something. First there was that large organisation, representing the Independent, Baptist, and Presbyterian bodies: there was the Liberation Society working alongside of them; there was the Nonconformist Committee; and, lastly, there was recently sprung up a new society called the Religious Equality Society. Having been asked whether the new society belonged to the deputies, he begged to say that they had no connection with any new society lately established for one special object. The work of the deputies was not very much seen by the public. They had to deal with bills before Parliament, and the work performed by the committee was very serious, laborious, and responsible. As regarded the Irish University Bill, bearing the names of Mr. Gladstone and the Marquis of Hartington, they were probably all aware of the general nature of its provisions. It was now pretty well understood that that bill would pass. The second reading would scarcely be contested, and what fighting there was would be done in committee. It had been said "that the scheme is not so large at the foundation laid for it." It was enough for Nonconformists that a great national university was to be thrown open to all, and that there was henceforward to be no hindrance to the Roman Catholic students winning the honours and emoluments attached to a seat of learning absolutely unsectarian in character. (Cheers.) It was perfectly clear that public opinion had greatly advanced. In 1868 it had been thought that a scheme of concurrent endowment might be favoured by the people; in 1873 the only chance for the First Minister of the Crown was to announce in the first sentences of his noble speech that the measure he was to submit to the representatives of the people was worked out upon the broad lines of perfect religious equality. (Hear, hear.) No doubt the bill bore the marks of compromise, and the interests of higher education demanded that the concessions of the chairs of modern history and moral philosophy should be strenuously resisted in committee, as was the constitution of the governing body. (Hear, hear.) With respect to the Burials Bill, some of them might recollect the time when Sir Morton Peto first introduced that question in the House of Commons. Since that period the position of the matter had undergone a great change—a change for which they were indebted in a considerable degree to Mr. Osborne Morgan—(cheers)—and when the leader of the Opposition braced himself up for an encounter on such a question they might reasonably hope that it would soon reach a settlement. (Cheers.) He trusted that they would now have to give up nothing. (Hear, hear.) What Mr. Morgan was prepared to yield in former years they would now stand by—(Hear, hear)—and they would endeavour to get the bill carried in its integrity. (Hear, hear.) As regarded the Union of Benefices Bill, he might remark that on the previous day he agreed to act on the committee to which it had been referred, and he should devote his attention to the important question of the taking away from vestries their right of consent

or otherwise in relation to ecclesiastical property. The committee was composed pretty equally of Liberals and Conservatives, and he did not know how far Church influence might operate, but he hoped the result would be satisfactory. He had been entrusted with the duty of presenting a large number of petitions in favour of the pending motion of Mr. Miall in favour of the disestablishment of the Church of England. They were all aware of the great calmness and ability with which that gentleman had brought forward that question in previous sessions, and they could not doubt that his arguments would ultimately bring conviction to the hearts of the people of this land. The question could not, in fact, be in better hands, Mr. Miall having handled the question in a manner which had given complete assurance of his fairness and courtesy, even to the minds of those who were opposed to his views. (Cheers.)

The TREASURER, Mr. S. R. Pattison, then presented his account, from which it appeared that the receipts for the year were 268*l.* 2s. 7d., and the payments 190*l.* 8s. 5d., leaving a balance in hand on the 20th inst., of 77*l.* 14s. 2d.

Mr. GLOVER (deputy-chairman of the committee), in moving the adoption of the report, praised the committee for the industry with which they had watched all legislation affecting Nonconformist interests. He could not, however, look back on the last session with unmixed satisfaction. Although the Burials Bill represented but a very modest request, Mr. Morgan having carried his concessions to the utmost limit, that bill had already been several times before Parliament. Our opponents really seemed willing to grant whatever we were able to extort from them, and nothing more. Mr. Miall's motion, again, had been supported by only ninety-four members, while 295 voted against it. It was, therefore, the duty of Nonconformists to send to Parliament more representatives committed to their principles. Referring to their constitution, Mr. Glover said, that the Deputies were not a fortuitous concourse of atoms, but 200 carefully selected representatives of 110 churches. It was, however, not surprising that more than one Nonconformist voice should be heard in London. Their party consisted of three divisions; first those who thought they went too fast, and that it would be better to leave their questions altogether alone; second, those who thought they went too slowly, and that their leaders were not worthy of confidence; and third, the moderate party, consisting of true politicians, who did not grow impatient, and this section comprised the great bulk of the party. It was not to be expected that their measures were to be advanced by inflicting any injury on the great Liberal party, but rather by doing their best to reinforce that party. They must not forget the progress the cause of disestablishment had already made. He did not lay too much stress on the case of the Irish Church, because Mr. Gladstone did not believe in the general doctrine of disestablishment. Still, the connection of Church and State had been loosened or severed all over the continent, and was being reviewed by every constituency in this country; but he thought that Nonconformists should base their objections more prominently on religious grounds, and so elevate the atmosphere of the controversy.

The motion was seconded by Mr. JOHN EDWARDS, who thought that as religious men they had not taken up the question with that full assent of conscience and conduct which it demanded. He suggested that they should make it a subject of public prayer and conversation in social intercourse.

The report was then adopted.

On the motion of Mr. JOHN BROOMHALL, seconded by Mr. E. CLARKE, jun., the committee was appointed for the ensuing year.

Mr. H. WRIGHT then moved the following resolution—

That the Dissenting Deputies have always steadfastly maintained, and still hold, that the union of Church and State is inconsistent with religious equality, and contrary to the spirit of Christianity. That, believing the time has arrived when this question should be brought before Parliament, the Deputies view with approval the notice of motion given by Mr. Miall in the House of Commons for the disestablishment of the Churches of England and Scotland: and that, in order to give support to the motion, petitions in favour of it should be prepared by the Deputies in their several congregations and presented through their local members.

He said that Londoners had but a feeble idea of the strength of public feeling in favour of disestablishment throughout the country. There was also a growing feeling of respect for Mr. Miall, even among his opponents. The connection of Church and State was a marvel to Americans. When in New York, he (Mr. Wright) had been asked whether he did not breathe more freely and feel himself to be more of a man? and, on inquiring what cause he had for doing so, was reminded that most of the magnificent churches he saw around him would in England be called Dissenting chapels.

The motion was seconded by Mr. ROBERT SINCLAIR, and agreed to.

The following resolution was moved by Mr. S. R. PATTISON—

That the Deputies desire again to affirm their approval of Mr. Osborne Morgan's bill to amend the Burial Laws, such bill being designed to remove the grievances under which Dissenters labour in being compelled to adopt the burial service of the Established Church, and to retain the services of the Established clergy at the burials of their friends in the parish churchyards of England. In view of the notice of motion to throw out the bill on the second reading given by the leader of the Opposition in the House of Commons, the Deputies respectfully urge upon all friends of religious equality in the House to support the second reading, and to assist Mr. Morgan in passing the bill. That the petition to the House of Commons in favour of the bill now read be signed by the chairman on behalf of the Deputies, and be presented to the House.

That bill had been hitherto defeated by dodges. This year a different course was to be taken. Mr. Disraeli himself would move the rejection of the bill. That fact indicated its eventual success. Mr. Pattison proceeded to point out that all great reforms had had their origin in a sense of the injustice wrought by the state of things as then existing, and a similar incentive to action on their own part should be found in the injustice inherent in the union of Church and State.

The resolution was seconded by Mr. J. SCRUTTON, and adopted.

Mr. H. R. ELLINGTON then moved—

That the Deputies commend to the most serious attention of the committee the bill of the Government for extending University Education in Ireland, being of opinion that while the measure as a whole is deserving of support, it requires important modifications for the purpose of ensuring that the future University system of Ireland shall be based upon thoroughly unsectarian principles.

While the resolution expressed general satisfaction with the bill, that bill required important modification. Remembering that Trinity College had been a bitterly sectarian institution, it was matter for great satisfaction that tests were to be abolished. But the bill contained provisions of compromise and concession, which might perhaps violate the principle upon which the bill was based. Every college containing fifty students was to be at liberty to send one member to the council, and it was evident that opportunities would thus be given for hereafter giving a sectarian character to the institution. The exclusion of modern history and moral philosophy as subjects of study was also to be strongly deprecated.

Mr. C. J. TARRING, in seconding the resolution, referred to the desirability of bringing Catholics and Protestants together, and to the advantage which would be given to Protestants in controversy with Catholics were the latter deprived of all pretext for a grievance. He also, as a Cambridge man, strongly deprecated the proposed exclusion of modern history and moral philosophy.

The resolution was then carried.

On the motion of Mr. P. BUNNELL, seconded by Mr. E. W. LE RICHE, a vote of thanks was given to the chairman, and the meeting then separated.

PRINCE BISMARCK AND THE GERMAN ULTRAMONTANES.

In reply to the Episcopal manifesto declaring that the Roman Catholics of Germany will not acquiesce in the restrictive measures now before the Prussian Parliament, the *Provincial Correspondenz* contains an uncompromising article, which is believed to have been inspired by Prince Bismarck. It says:—

At the moment in which the representatives of the country are adopting their first resolutions in order, conjointly with the Government, to regulate upon a firm basis the relations between State and Church, the mouthpieces of the Roman Church give notice from all quarters that that Church will not submit to the laws of the State. The bishops and their chapters, the spokesmen of the Catholic party, and the Ultramontane papers assure us resolutely, as though animated by a rivalry of resistance, that the proposed laws affecting the Catholics of Prussia and Germany will be the signal for a general conflict of the most violent description, and for their resistance even to the extremest martyrdom. On the day in which those laws obtain vitality, will dawn for the Catholic Church of Germany a period of great and earnest battle, of great and glorious martyrdom. These unanimous announcements are evidently promulgated with the primary object of deterring the Legislature and Government from adopting the definitive resolutions in question. The passionateness (*Leidenschaftlichkeit*) with which the proceeding of the Government is contested, and which is carried so far as to reach the height of menace and open defiance, proves clearly how thoroughly the leaders of the Ultramontane agitation are convinced of the effectiveness of the laws devised for the strengthening of State authority. . . . In the excitement of the present struggle, many of these spokesmen—and their blind following especially—may not have fully reflected to what extent these threats of theirs may and can be taken in downright earnest; menace is to them an immediate weapon for the use of the moment, and they wield it inconsiderately. But as soon as, despite all present resistance, the new enactments shall have become law, the upper pastors of the Catholic people will have anew to take serious counsel with themselves as to whether their conscientious duty and the interests of the Church and of the populations committed to their ghostly charge will compel or even allow them in reality to break with the State authorities, and to advance upon a revolutionary path. Their resolves will then probably turn out to be something quite different from that which their present threatening speech would indicate. . . . But should those threats be carried out in full and unconditional earnest, the guardians of our State rights would be compelled to seek for a still more stringent means of coercion, in order to secure once and for all the inalienable and inviolable rights of the State sovereignty against all and every molestation. . . . The State, with respect to the sovereignty of its legislature, and to the obligatory force of its legislation, can yield to no other authority, to never so mighty a corporation; attempts to dispute its power being made, the greater their outward or inward pretensions, the more stringently will the Administration be compelled to vindicate its sole and absolute sovereignty. It will, of course, for the State's own sake, take every precaution to keep guard over its conscience; for its legal sovereignty imposes upon it the highest responsibility for the well-being and comfort of the whole population. The Administration will therefore carefully avoid interference in the real home domain of the Church—the domain of *freedom of conscience*, of the existence of faith, and the ecclesiastical arrangements and customs bound up with these institutions. . . . . The Cultus-Minister, during recent discussions, repeatedly expressed the conviction that the Catholic population, as soon as the new laws shall be put in force, will in a short time come to the persuasion that ecclesiastical life will neither be disturbed nor coerced by them, that there is no question of suppressing the Church or of annihilating her rights, that she will be able to act freely, within the limits assigned by these laws, in that which belongs to her—the teaching of the truth of salvation, and the administration of the means of salvation. There can be no question of martyrdom inflicted upon the Church. The martyr's crown would ill become those who conspire against God's constituted authority, not for the love of their faith, but on behalf of the worldly power and mastership of the Church. If a deeper strength of life in any faith has generally sprung from the persecution of that faith, none the less have the struggles instigated by lust of spiritual domination invariably weakened and distracted the Church herself. At the Vatican Council the German bishops distinctly expressed their fear of this result, even with reference to the present contests; they protested against the proceedings of the majority of the council "in order to exonerate themselves from responsibility before man and before the dreadful tribunal of God for the miserable consequences," &c. Those same bishops who then bore such witness cannot make the Administration answerable for this contest, inasmuch as they themselves predicted that lay Governments would not be in a position to act otherwise than they are now doing. But if the ecclesiastical magnates, despite this, should put into practice their present announcements, the Government trusts that every attempt at a subversion of the State laws will be wrecked upon the sound sense and presence of mind of our people, and upon the vigour of our State-being (*Staatswesens*). The Government makes no mistake, assuredly, upon this point—that it will only be able to accomplish its present task with serious and protracted struggles and exertions; but it knows that as soon as the proposed laws shall be put in force it will stand upon quite another ground for the practical vindication of its authority. This fact will reveal itself to the bishops and spokesmen of the Ultramontane party during their later deliberations, and their present temper and vaticinations must not therefore be taken as altogether indicative of their ulterior decisions.

In reference to this ecclesiastical conflict the Berlin correspondent of the *Daily Telegraph* remarks—"Should the Catholic hierarchy hold to its word regarding the new laws about to be passed—the consequences of which tenacity will be that hierarchy's suspension and ultimate suppression—the State may find itself in a curious dilemma with respect to the expedient to be adopted for filling up the vacant sees in a manner that will satisfy the consciences of the Catholic populations, even supposing these latter to be as well disposed as heart could wish towards the so-called Old Catholicism whence the successors of the obstinate prelates will unquestionably have to be recruited. A priest cannot become a bishop without undergoing consecration by the laying on of hands, an operation that must be performed by a person holding episcopal rank, in order that the Apostolic succession may be kept up. As all those persons who are already regular bishops, however, will be at loggerheads with the State, how is the latter to get its sees properly filled according to the ancient art? If the Government could induce Cardinal Hohenlohe to throw over infallibility, and help them to build up the edifice of a new Catholic hierarchy, the difficulty would be brilliantly surmounted. But his Eminence's personal attachment to the venerable Pontiff is so strong and true, that there is not the least hope of inducing him to take any vigorous and daring step which would inflict pain upon the present keeper of St. Peter's keys. As, however, it will not do to deprive the loyal Catholic communities of their spiritual upper shepherds without supplying them with fresh pastors, duly appointed and authosed to bind and loose, it is high time that Messrs. Bismarck and Falk should make up their minds with regard to the best manner of extricating themselves and the Prussian Romanists from the deadlock with which they are threatened."

THE ECCLESIASTICAL CONTEST IN SWITZERLAND.

(From the *Saturday Review.*)

The backwater of the ecclesiastical tempest raging in Germany, to which we have frequently called attention of late, has already reached to Switzerland; for some weeks past a religious quarrel, with Geneva and Soleure (Solothurn) for its centres, has been rapidly developing itself, which almost recalls, as well from its bitterness as from several names of the same localities being prominent in both cases, the civil war of the Sonderbund. The dispute about Mgr. Mermillod, Bishop—or, we should say, Vicar-Apostolic—of Geneva, has attracted a good deal of notice in the English newspapers, though its intrinsic importance is small as compared with the controversy between rival parties of Catholics in the diocese of Basle. We will first, however, speak of the Geneva affair, which has just reached what may be considered the end of the first act of the drama, in the expulsion of Mgr. Mermillod by the Cantonal authorities, acting under the full sanction of the Federal Council. As the origin of the quarrel is at first sight somewhat obscure, it may be convenient to premise that during its annexation to France under Napoleon I., Geneva, which had then a mainly Protestant population, formed part of the French diocese of Chambéry; but on its restoration to Switzerland it was transferred, at the request of the council of the newly-formed Canton, and with the sanction of a Papal

Brief, to the Swiss diocese of Lausanne and Freiburg. So matters remained till a few months ago, when the Pope, for reasons never explained, but popularly connected with the personal ambition of Mgr. Mermillod, who is a zealous infallibilist and brilliant preacher, took on himself to constitute a separate Vicariate of Geneva, thus severing it from the episcopal jurisdiction of the Bishop of Lausanne, without consulting the civil authorities at all in the matter, or, it is said, taking any account of the wishes of the Catholic inhabitants. The Council of State, not unnaturally, declined to endorse this summary proceeding by recognising Mgr. Mermillod in his new capacity of Vicar-Apostolic; while, on the other hand, the Bishop of Lausanne was compelled, under orders from Rome, to decline acceding to the wishes of the Government by continuing to exercise episcopal functions in Geneva. What were the motives of the Curia in this high-handed policy, or in the studied discourtesy, and indeed illegality, of the method of carrying it out—for the Concordat of 1819 was arbitrarily violated—it is difficult to understand, unless it be a sufficient motive to prove what, if we recollect rightly, was announced the other day by Cardinal Antonelli to the Prussian Government, that Concordats do not bind the Holy See, but only the Powers which become parties to them. The Council of State retaliated by a bill, which, after undergoing certain modifications at the hands of a special committee chiefly formed of Catholics, has now become law, and which enacts that no episcopal or parochial jurisdiction shall be allowed in the canton without the approval of the State, and that for the future all parish priests shall be elected by the Catholic inhabitants, and removable by the State for sufficient cause. A proposal to submit the existing incumbents to the process of election was rejected, as was also the proposal for an entire separation of Church and State. Meanwhile the new bishop continued to act as such, though his salary—formerly paid to him as parish priest of Nôtre-Dame—had been withdrawn, and a Papal Brief of January 16, 1873, announcing his appointment, was read in the Catholic churches of Geneva. When this Brief was communicated by Mgr. Agnozzi, the Papal Nuncio at Berne, to the Federal Council, they declined to acknowledge its validity, or the right of the Holy See to dismember Swiss dioceses without the consent of the civil power, in accordance with the arrangement of 1819. And the Cantonal Council was directed to communicate this decision to Mgr. Mermillod, and in doing so to inform him that he must either resign his illegal dignity within a certain fixed period or leave the country. They named two o'clock on the following Saturday (February 15) as the time, and the bishop then sent in a letter defending the procedure of the Holy See in appointing him, as a necesary and provisional measure which violated no political rights, and declining to lay down his office. On the Sunday he preached at Geneva, and on the Monday morning was arrested by the police, and conveyed beyond the French frontier to Ferney, where he has elected to remain for the present. The great majority of the Catholic population are understood to have been opposed to the ecclesiastical changes and to side with the Government in the matter. As far as appears on the surface, no doctrinal questions are involved, but Mgr. Mermillod is well known, as we before observed, to be a red-hot Ultramontane, and it was he who preached at Rome during the Vatican Council on the Pope as an incarnation of the Deity. On the other hand, there is evidently, if we may judge from the invitation sent to Father Hyacinthe, a strong body of Old Catholics at Geneva.

In the diocese of Basle the quarrel had its origin directly in the conflict of the two parties in the Church. Mgr. Lachat, the bishop, is an infallibilist, and has been during the last two years—for he did not venture before February, 1871, on publishing the decrees of the Vatican Council—in constant trouble with the members of his flock, who took an early opportunity of protesting against the Council in a Diocesan Conference of the seven cantons which are embraced in his diocese and with the civil authorities who supported them in their resistance. We referred some weeks ago to the vigorous and popular discourses of Reinkens during the first week of December at various places, including Soleure, where the bishop himself resides, and the adhesion of several Catholic parishes to the movement. During the present month Friedrich and Michelis have been addressing assemblies of three thousand persons on "the classical soil" of Constance, and in the very Council Chamber where the great protest against Papal autocracy was solemnised four centuries ago by the deposition of John XXIII., and they appear to have been received with the most unbounded enthusiasm, the crowd thronging the entrances and outskirts of the hall to hear them. The bishop, on the other hand, has been suspending and excommunicating anti-infallibilist priests right and left, and hence matters have at length come to a crisis. On November 19 of last year the Diocesan Conference of the seven cantons again assembled at Soleure to condemn his arbitrary and illegal proceedings; and on January 29 they met a third time and announced, in a document addressed to the Catholic population, the deposition of the bishop for having violated the law requiring the *placet* of the Government before promulgating Papal decrees, issued irregular sentences of excommunication and deposition, and in other ways disregarded ecclesiastical and civil rights, which his predecessors had always been careful to observe. He was also charged with taking part in a political agitation against the Government. The conference communicated their decision to the Federal Council, who were requested to take steps in concert with the Holy See for filling up the vacancy, and also to the chapter of the diocese at Soleure, inviting them to name a temporary administrator of the diocese. The chapter met on the 4th of February, and determined not to accede to this request, on the ground that the see was not vacant. Meanwhile the bishop himself, in an elaborate protest, the conclusion of which alone occupies a column of close print in the *Allgemeine Zeitung*, denounces the charges made against him as "crying and abominable calumnies." Its leading points are a denial of any acts of civil insubordination, and a haughty repudiation of all right on the part of the civil authorities to interfere in any way with his episcopal jurisdiction; as, for instance, in the promulgation of Papal decrees, or the appointment and removal of parish priests—a plea the validity of which of course depends entirely in the case of an Established Church on the character of the existing arrangements between Church and State, which the bishop is accused of systematically ignoring. He appeals at great length against the insulting sentence of the incompetent Diocesan Conference, to his conscience, to the Catholic people, to the tribunal of the Successor of Peter, who is his supreme judge, and to the just judgment of the Almighty; and he winds up by declaring his fixed resolution to continue to rule his flock—who do not seem quite to appreciate the privilege—and his readiness to die for them, which is not likely to be put to the test. This protest was addressed in the first instance to the Governments of the five cantons of Soleure, Berne, Aargau, Thurgau, and Basle, but an identical or similar document has since been forwarded to the Federal Council. Both the episcopal protest and the reply of the Chapter, which is very temperate and conciliatory in its language, declining to name an *ad interim* vicar, were to be laid before the Diocesan Conference on February 14, but the results do not appear to have yet transpired. Meanwhile the bishop has been ejected from his palace at Soleure, but continues to reside there, at the Diocesan Seminary.

It will be at once perceived that there is much in common between the Swiss and German complications in matters ecclesiastical; with this difference, however, that the anti-infallibilist Catholics have presented a more united front in Switzerland, and the action of the Government has been more rapid and consistent. In all the stages of the Basle controversy, till the last, the delegates of every canton in the diocese worked together; but the cantons of Zug and Lucerne held aloof from the final act of deposition. At Geneva also the Catholic representatives approved the action of the Government in contesting the pretensions of the new bishop. On the other hand, no names as yet stand out prominently, like those of Friedrich or Michelis or Schulte in Germany, among the opponents of infallibilism, and the fact of the German leaders having twice within a few months been invited to give their personal assistance to the movement looks as if there were a scarcity of native energy or talent available for the purpose. The next move in the game will be watched with much curiosity by both parties, and it will be interesting to observe whether the accustomed tact of the Roman Curia, which seems of late to have been strangely at fault, will be equal to the emergency. Meanwhile the regretful apology of a Swiss representative at the Cologne Congress of last September, for so little having as yet been achieved by his countrymen for the Old Catholic cause, will certainly not need to be repeated. If the Germans have shown more readiness, as becomes their national reputation, to defend it by learned argument, the Swiss have at least earned the praise of being prompt in arriving at their practical conclusions, and resolute in applying them. And the Pope himself appears at length to have gained some inkling of the gravity of the religious crisis. In a highly characteristic letter to Mgr. Mermillod, who is compared to the bishops and martyrs of the first ages of the Church, he exhorts him, with significant reference to the dogmatic controversy which lies at the root of the quarrel, to "teach the people committed to your charge to observe all that you have been commanded to enforce"; but His Holiness at the same time admits the perilous consequences of such a course. For he observes, not without reason, that Switzerland is "threatened with a terrible schism." And he might well have added, not Switzerland alone.

The correspondent of the *Daily News* says that on Sunday the representatives of all the Catholic communes in the Canton of Geneva waited on Mgr. Mermillod at Ferney to present him with addresses. These were four in number; one from the Catholics of the canton, protesting against the banishment of the bishop in the name of liberty of conscience; the second from Carouge, the native town of Mgr. Mermillod; the third from charitable societies; the fourth from little children. Mgr. Mermillod left the curé's house, and descended to the College of Ferney to receive the addresses. A great manifestation took place there. The court of the college was filled by a crowd estimated at three thousand. The bishop replied in an eloquent speech. He said that no Genevese had been expelled from the country since 1815, and that although he himself had been sent from his native land, yet he would live in the hearts of all Catholics. The bishop's speech was continually interrupted by cheers and other signs of approval. The church was filled at the service which was held immediately afterwards. The 23rd of March is fixed as the day for submitting the Catholic Worship Reorganisation Bill to the popular vote, the sanction of which is necessary before it can become law.

It is stated that the Archbishop of Paris and other bishops have offered their hospitality to Mgr. Mermillod, and further, that an address of sympathy with him is in circulation among the higher dignitaries of the Church in France.

The *Rock* says that the Free Church of England party have now adopted evening communion in all their churches.

A SILLY MOTION.—On Monday Mr. Cubitt gave notice of his intention to ask for returns of the amount of the ministers' endowments in the various Nonconformist bodies, and to call attention to the subject.

THE O'KEEFFE CASE.—Father O'Keeffe had an interview with the new Vicar-General of Ossory during the past week, and it was expected that the result would have been a settlement of the matters in dispute between the parish priest of Callan and the authorities of the Roman Catholic Church. Father O'Keeffe, however, announced in the parish chapel on Sunday that he had not been able to accept the proposals made to him, as he could not do so with a regard to his own honour.

THE AMERICAN CONSTITUTION AND RELIGIOUS RECOGNITION.—A convention is to be held in this city, in the latter part of February, to advocate the "Religious Amendment" to the National Constitution. Some of our readers may not be aware that the movement has a weekly paper devoted to its support. The *Christian Statesman* is a vigorous and pertinacious little sheet, which urges its cause with considerable ability. The *Index*, the free religious organ, heads a counter movement, organised in societies, for the abolition of public chaplaincies, governmental religious services, the use of the Bible in schools, the exemption of church property from taxation, national fasts and feasts, the judicial oath, Sunday laws, and all other governmental recognition of Christianity or other special religion. —*Christian Union.*

THE CITY TEMPLE.—THE GIFT ACCEPTED.—We regret to record that Dr. Parker and his friends have accepted the gift of the Corporation of the City of London. The opportunity was given to the gentlemen concerned in the building of the City Temple to have done honour to the principle of voluntaryism by gratefully refusing this tempting offer; but they have not only let the opportunity slip, but, by accepting the gift, they have produced a sense of humiliation, mingled with indignation, in the minds of Nonconformists throughout the kingdom. Dr. Parker can be little aware of the strength of feeling this act has aroused. If gentlemen who intended to subscribe to the City Temple feel themselves now bound to refuse, and if others declare that they will not encourage the undertaking by speech or presence, we shall not be surprised, however much such resolutions may be deplored. We are conscious that we have simply done our duty in raising this warm protest; and, in doing so, we have carried with us the sympathy of English Congregationalists. —*English Independent.*

THE REVISION OF THE SCRIPTURES.—We (*Echo*) understand that the Old Testament Company, engaged in the revision of the Bible, having gone a first time through the Pentateuch, have now arrived in their final revision at the Book of Numbers, and there can be no doubt that in the spring they will have entirely completed the revision of this part of the Scriptures. We believe that many members of the company are favourable to an immediate publication of the revised Pentateuch. We are sure that the public would be glad to see a specimen of their labour in this division of the Bible, and, so far as we can see, the only question interfering with publication is connected with the labours of the American revisers, who, in companies similarly formed, are engaged on the same work. Of course, the revised Bible would have greater authority among English-speaking peoples if it came with the approval of the revisers of the New as well as of the Old World, and it is not improbable that a conference will be arranged, with a view, if possible, to secure such agreement.

THE FALMOUTH ADVOWSON.—A largely attended meeting of the ratepayers of the town and parish of Falmouth, convened by and presided over by the mayor, in response to a requisition sent him for the purpose, was held at the Town-hall on Thursday evening, to remonstrate against the impending sale of the advowson in London on the 26th inst., and which has been extensively advertised to enhance its value. The rector's rate is 1s. 4d. in the pound on rental, and yields about 1,600*l.* per annum, with a progressive increase as houses are erected. Resolutions were passed to the effect that the buying and selling of the right to appoint a minister to any Church is contrary to the spirit of Christianity and a foul blot on the National Church, and it was the opinion of the meeting that every means should be adopted to relieve the ratepayers of the town and parish of Falmouth with respect to the rector's rate, on the ground of its being objectionable and opposed to the views both of Churchmen and Dissenters. A committee of seven members was appointed to take such steps as may be deemed necessary to obtain that object. About 200 of the ratepayers have associated themselves to offer passive resistance to further payment of the rate.

WALES AND DISESTABLISHMENT.—The address which has been issued by Mr. W. O. Stanley, announcing his intention to retire from the representation of the Beaumaris boroughs at the close of the present Parliament, is an indication that Welsh-

men are in earnest with respect to the Disestablishment of the Church. Mr. Stanley is a sound Liberal, but he is not in favour of disestablishment. At the last general election this divergence from the views of his constituents did not militate against his success, because the question was regarded as one rather of the future than of the present. The Welsh Liberals, who, almost to a man, are opponents of the connection between Church and State, now think they see a prospect of their views becoming those of a majority of the electors of the United Kingdom. Whether they be right or not in this anticipation, they are, we are informed, determined that those who represent them in the next Parliament shall act in accordance with the popular feelings of the principality upon this matter, as well as upon the other points of their political creed. Mr. Stanley's contemplated resignation, coupled with the certainty that his successor will be a supporter of Mr. Miall's proposals, is therefore important, as it shows that the Welsh are in earnest, and intend to agitate for a reform which, whatever may be thought of it as regards England, many theoretic advocates of a State Church will admit to be, in its application to the principality, a simple act of justice.—*Daily News.*

CENTRAL NONCONFORMIST COMMITTEE.—The monthly meeting of this committee was held at Carr's-lane Vestry, Birmingham, on Monday; Timothy Kenrick, Esq., J.P., in the chair. The officers reported on their action with regard to the proposed inspection of religious teaching by the London School Board, on the Government Bill for Irish University Education, and on the Select Committee to inquire into the operation of the Endowed Schools Act. The report stated that a considerable addition had been made during the month to the number of Nonconformist committees, and that a large amount of electoral work had been accomplished. The Rev. H. W. Crosskey submitted a series of resolutions on the Irish University Bill, which were unanimously adopted for recommendation to the Conference of United Nonconformist Committees to be held at Crewe on Thursday next. It was also resolved to take steps to defend the claims of Nonconformists before the Endowed Schools Select Committee, and the secretary, Mr. F. Schnadhorst, was deputed to attend the meetings of the committee. For this purpose a special fund was started, and five donations of 50*l.* each were announced as a beginning. Delegates having been appointed to the conference at Crewe, a cordial vote of thanks was given to Mr. Alderman Manton for the amendment he moved at the meeting of the town council with regard to the school board precept. It was incidentally stated in the report that the number voting for Mr. Manton's amendment—37—would have been 42, exactly the same as last year, but for the absence, from illness and other causes, of five gentlemen, whose names were given, who were pledged to vote for it. It was also stated that only one town councillor, Mr. Sarsons, who voted with Mr. Manton last year, voted against him this year.

MR. MIALL'S MOTION.—Thirty-eight years ago more than seven hundred delegates from England, Scotland, Ireland and Wales, met in London to promote the separation of Church and State. Before that time Dr. Wardlaw had travelled to London to present a memorial to Earl Grey pleading for the same separation. It was from Glasgow, and had eighteen thousand signatures attached to it. The Premier told the Doctor he could give him no countenance or aid. "Then, my Lord," replied the Doctor, "we must go home and try what we can do for ourselves." The voluntary controversy in Scotland ensued. The Established clergy took up as their position of defence their assumed independance in things spiritual. The law courts drove them from that position; and with a motto worthy of the Covenanters on their banner—*The crown rights of the Lord Jesus Christ*—they marched out of the Establishment singing, "The snare is broken, and we are escaped." Yes! Those men were moved by motives which threw all considerations of worldly policy into the background. They fought and suffered for the prerogatives of Christ their Lord. We are summoned to do the same. Of Dr. Carey it is said that he prayed every day for the downfall of Established churches. Fidelity to our Saviour requires us to pray and strive for the annihilation of that evil system which assigns to a human being the place our Redeemer claims as His own, so robbing Him of His "crown rights." Mr. Miall has given notice of a motion which covers the whole subject. The effect of that motion will greatly depend on the vigour with which it is supported. Private letters to representatives are desirable, but we cannot all write to them. We may all petition, and though a single petition is of scarcely any weight, when the number is very great they are among the most effective of all influences brought to bear on those on whose votes the decision turns. Congregational petitions are the easiest mode of obtaining signatures. Where they may be inexpedient, let two or three young men take the matter in hand, and secure all the signatures they can, so that there may be no body of Nonconformists in any place from which a petition is not sent. Now is the time. A strong pull, and a pull all together, and we shall certainly make the slowest of the Whigs, and the Tories too, understand that the great question is for ever lifted out of the region of theory, and must henceforward be regarded as A 1 among the practical questions of the age, and cannot be ignored at the next election.—*Freeman.*

Nearly 50,000 pounds of old type have already been sent in for the Greeley Monument.

Religious and Denominational News.

The Rev. Elvery Dothie, B.A., has accepted the invitation of the Selhurst Church, Croydon, to become its pastor.

The Rev. T. Lord, of Deddington, Oxon, has received and accepted a unanimous invitation from the church and congregation meeting at Salem Chapel, Great Bridge, Westbromwich.

CHRIST CHURCH.—THE NEW SURREY CHAPEL.—June next had been fixed upon for the laying of the foundation-stone of this edifice in the Westminster-road, but it is in contemplation to postpone the ceremony and wait a decrease in the price of material, as a tender at present prices would enhance the cost some thousands over the estimated expenditure.

On Sunday last, Feb. 23, two sermons were preached on behalf of the Orphan Working School, Haverstock-hill, to large congregations, by the Rev. Francis Tucker, B.A., at Camden-road Chapel, of which he is the esteemed pastor, and which resulted in a collection of 53*l.*, besides two life subscriptions of 5*l.* 5*s.* each. In the morning 200 of the children from the institution were present, and the addition of their sweetly-trained voices in the hymns specially selected brought to mind the words of Scripture, "Out of the mouths of babes and sucklings Thou hast perfected praise."

THE REV. ELIEZER JONES.—On Thursday evening week a special meeting of the church at Tacket-street, Ipswich, was held, at which Ebenezer Goddard, Esq. (Mayor), the senior deacon of the church, presided, when a very touching and affecting letter from the Rev. Eliezer Jones, the pastor, was read, intimating his intention to vacate the pulpit at the end of March next, and to retire from the pastorate at the end of May. For more than twelve months Mr. Jones has suffered from failing sight, and last year had to undergo two operations for the removal of cataract, being laid aside for nearly six months—the congregation kindly supplying the pulpit in the meanwhile, and generously aiding him in the expenses attendant upon his severe illness. He resumed his labours last September; but the approaching infirmities of age, combined with his failing sight, have led to his resolution to retire from the pastorate. In anticipation of his doing so the church and congregation had previously intimated their intention to give him an annuity of 100*l.* for the remainder of his life, to be secured on the pew-rents. Mr. Jones came to Tacket-street Chapel nearly seventeen years ago, when the church was in a depressed condition, a serious secession having taken place. Within two years he induced the friends to undertake the erection of a beautiful and commodious chapel, one of the best in the county, over every part of which, as he stated in his letter, "he had watched with almost a parental fondness"; and subsequently to that period a new school and class-rooms have been erected—all being free from debt. Mr. Jones leaves his sphere of labour amid the deepest sympathy for his affliction from his friends and various sections of the Christian church, and with many expressions of regret, which will, it is hoped, be a solace and comfort to him in his retirement.

NATIVE PROTESTANT EDUCATION IN ASIA MINOR.—A meeting for the promotion of this object by the foundation of a Protestant College at Aintab, in the centre of Asia Minor, was held at the residence of Miss Portal, Russell-square, on the evening of the 17th inst. After prayer, Dr. Davis, of the Religious Tract Society, gave a brief but lucid account of the successful labours of Protestant missionaries—mostly from America—in Turkey for nearly half a century. The Americans have now in European Turkey and in Asia Minor seventy-three evangelical native churches, with forty-three ordained native pastors. There are 4,000 church-members who are communicants. By the return of the Government official agent the native Protestant community numbers above 15,000—scattered throughout the empire, consisting mostly of Armenians. The means of education already provided are, first a large college, near Constantinople (Bebek), where the education is given in English, and the Bulgarian, Italian, and French languages are also taught. Second, a college at Beirut for the Arabic-speaking populations of Syria, Palestine, &c. There are four theological schools in Asia Minor, and a large number of primary local schools. It is now proposed to found a third college at Aintab, in the centre of Asia Minor, for instruction in Turkish, which is the language of a population amounting to five millions—Armenians and Moslems—who for ages have been kept by their priesthood in the grossest ignorance. The work has been begun by the Armenians of Aintab, who have provided a site and contributed nearly 2,000*l.* A sum of 5,000*l.* is demanded of England, and America will supply 10,000*l.* The Americans feel that the work of evangelisation must soon pass into the hands of native Christians, for it far exceeds the power of the seven foreign missionaries now engaged in it. Their efforts must therefore be directed to the enlargement of the means of supplying a first-class education for ministers and people. The Rev. T. Trowbridge gave a very interesting description, with the help of a large map, of the physical geography of Asia Minor. Mr. Macgregor next stated that a medical school was to be added to the college, and gave his experiences of the lamentable deficiency of medical practitioners in Turkey. This was fully confirmed by Dr. Holt Yates, who dwelt on the great increase of influence a knowledge of medicine gave the missionary. After some remarks by Mr. Baxter, the meeting was closed with prayer.

THE LATE REV. DR. HAYCROFT.—The funeral obsequies of the late Dr. Haycroft took place on Friday, at Leicester. The coffin had in the course of the morning been removed from the deceased's residence into Victoria-road Church, where shortly after eleven o'clock the funeral service began. The building was filled with the friends of the deceased, who were for the most part attired in mourning. The pulpit and reading-desk were draped in black. After an anthem had been sung by the choir, the Rev. J. P. Mursell read St. Paul's well-known words to the Corinthians, and the Rev. J. Kerr, M.A., engaged in prayer. A hymn, "Rest from thy labours, rest," was then sung, and the Rev. J. L. Whitley delivered a funeral oration on the deceased, setting forth his ministerial labours. After another hymn, the Rev. A. Mackennal, B.A., also delivered an address on the deceased's public work in Leicester. Prayer was then offered up by Dr. Gotch, after which the funeral procession was formed, the "Dead March" in Saul being played as the body was carried out of the church. The procession proceeded to the cemetery in the following order:—Freemasons, Council of the Literary and Philosophical Society, officiating ministers, the Revs. J. P. Mursell, J. L. Whitley, and A. Mackennal, Dr. Shaw, Emerson, and Beafield, and a number of mourners, including S. Phillips, Esq., Dr. Gotch, and A. Morcom, Esq. Then came the members of the church and congregation and other friends to the number of about 2,000. Alderman J. Stafford (ex-Mayor), Alderman G. Toller, the clerk of the peace, Revs. J. Spittal and the Rev. A. A. Isaacs (Church of England), the clerk of the school board, &c. The procession was a very imposing one. On arriving at the vault, several wreaths of ferns entwined with snowdrops, violets, and white roses, and a basket of large white lilies, having been placed on the coffin, it was lowered into the grave, and the Rev. Dr. Brock, of London, offered up a brief prayer. The assembly, which numbered about 3,000 persons, then gradually dispersed. The *Leicester Chronicle* says:—"Dr. Haycroft was conscious throughout his illness; not a murmur of impatience escaped him; and with fervent appeals to the God of all peace, he breathed his last prayer at half-past four o'clock on Sunday evening, February 16th, just ten days from the first attack of his severe illness. A *post-mortem* examination verified the diagnosis which had been made, and proved that no other means could have been used to relieve the sufferings or save the life of the deceased. Nothing could evidence more fully the sincere sympathy felt by all classes in Dr. Haycroft's prostrated and afflicted condition, and their anxious hope for his restoration to health, than the repeated inquiries made at his residence, which rendered necessary the frequent exhibition of bulletins outside the door. In fact, we may say the whole town was more or less pervaded by sorrow on account of the unhappy event of his sudden seizure and great suffering. The funeral sermon was preached by the Rev. Dr. Brock, on Sunday morning, before a congregation which tested to the utmost the accommodating capabilities of Victoria Chapel. The rev. gentleman selected as the foundation of a most appropriate discourse 1 Cor. xv. 55—57, and concluded by warmly eulogising the many virtues which had adorned the private, public, and ministerial life of the deceased.

Correspondence.

WELSH DISSENT AND IMPROVIDENCE.

To the Editor of the Nonconformist.

SIR,—In the *Nonconformist* of last week there is a letter from a correspondent at Bristol, the writer of which takes advantage of the industrial crisis in South Wales to defame Welsh Dissent. Such a letter from a professed Nonconformist appearing in your paper, affords rather an edifying illustration of the proverb about the bird that fouls its own nest. The avowed subject of the letter is the assumed improvidence of the working men in those districts where the strike prevails. But in the bitterness of his *animus* against Welsh Nonconformity, the writer turns aside to deal a blow to it on a topic wholly unconnected with that with which he professes to deal. He takes upon himself to say that Bristol merchants have no very high opinion of Welsh traders. Now I must protest against this, not only as an injustice, but as a very mean kind of injustice—the injustice of a man who has not the courage to make a charge, but is willing to try to damage the character of a large class of persons by a vague insinuation which cannot possibly be either substantiated or refuted. Who has authorised him to speak on behalf of the Bristol merchants?

Then he brings his sneering accusation against the ministers of the Principality of not teaching their people to be provident. How does he know that they do not teach this? He proceeds on several utterly unsustained assumptions—first, that all the working colliers earn three pounds a week, which I believe is far from being the case; secondly, that they save none of their wages, but spend their all in personal indulgence. This is wholly untrue.

That there are improvident men among the working classes in Wales, as I dare say there are among the working and other classes of Bristol, is no doubt true.

But there are also many careful and thrifty men, the best proof of which is to be found in the large sums laid up in prosperous times in the savings-banks in the neighbourhood. I have been told that at Dowlais alone there were 20,000*l.* in the savings-banks when this strike began. It is well known also that many of the working men live in their own freehold houses, and that they contribute very largely towards the building of chapels and schools, the support of the ministry, and the different religious institutions connected with the churches. I have been told that in the present distress, scarcely any members of our Nonconformist churches have applied for parish relief.

There is to me, Mr. Editor, something singularly ungenerous in the propensity which some people have to strike those that are down, and I confess it was hardly in your paper that I looked for this blow against my suffering countrymen.

Yours respectfully,
A WELSH NONCONFORMIST.

MR. MORLEY'S SUGGESTED AMENDMENTS OF THE ELEMENTARY EDUCATION ACT.

To the Editor of the Nonconformist.

Sir,—Having had some considerable personal acquaintance with the operation of this Act, I should be glad if you will allow me space to propose some alteration in the form and substance of these amendments. I give my own programme; those who are acquainted with Mr. Morley's will see wherein they differ from each other.

1. Compulsory universal establishment of school boards. The school district to be so limited as to secure attendance at board meetings, so extensive as to counteract narrow local influence. The analogue to be found in poor-law unions, not in parishes.

2. A board school or schools to be provided in every school district not more than [a mile] from any part of the population. (A mile is suggested because that is quite as long a distance as infants can walk four times a day; and weariness in walking means lessened power to learn. At the same time it allows at least a two-mile interval between schools.)

3. Compulsory attendance [only] when there is choice of schools. Compulsory reception of all children whose parents select a particular school, whether under a board or not. If the parent be unable to pay the whole or part of the fee, the school board to judge of the inability, and determine how much of the fee shall be paid by the parent (or remitted) in board schools or non-board schools.

4. Repeal of the 25th Clause.

5. The school board to arrange and to pay for literary instruction only. If the board allow the use of their schoolrooms for religious instruction, the day-school to be previously dismissed, and arrangements for instructing pupil teachers and evening classes not to be interfered with.

6. No grant to be made to any non-board school in which religious instruction is *required* to be given by paid day school teachers.

7. No grant to be made to non-board schools; nor existing non-board schools after [Dec. 31, 1883].

On No. 3 I wish to add a few words. I think enough attention has not been given to the necessity for compulsory *reception* of children. The pressure is all on one side. The managers of a school can now refuse a child unless the parent pay full fees. If a board have adopted a lower scale, and be willing to pay to the amount of their own fees, the managers may exact the full amount of theirs, or refuse the child, even though the school is preferred by the parent. If the school benefits by the operation of a compulsory law, by the increase of attendances, thus gaining a larger grant, it can be no great hardship to be compelled (as a condition of receiving a grant) to receive all applicants. If there were this compulsion, the choice of the parent sought by the 25th clause would be secured, and the clause itself might be repealed. I would bind the managers to take the child at such fees as the board thought the parents could pay—or free.

In No. 6 I say "required"; for the Act must not prevent voluntary instruction by a teacher. He must be free to do Christian work when not "in school." Teachers will support this: many of them are now resenting the demands made upon them for religious teaching and observance; and are seeking refuge from them in board schools.

Other points suggest themselves, but I must not trespass.

Yours truly,
H. H.

THE IRISH UNIVERSITY BILL.

To the Editor of the Nonconformist.

Sir,—With the unfortunate absence of Mr. Bright from the councils of the Government, the truest and most enlightened spirit of compromise seems to have departed from Mr. Gladstone's Ministry. Mr. Bright's services on the Irish Church Bill can never be forgotten by the nation; and they were as grateful to the Conservative party as to our own. Yet we never felt constrained to speak of him as a traitor to Liberal, or even Radical principles—which is more, alas! than we can say of some of his former colleagues. At the present moment, seeing such difficulties ahead on the Irish University question, we long for the presence of this great statesman in the House of Commons. He is the only man, perhaps, who can devise the settlement which shall be most satisfactory to all parties.

In his absence, however, there are some points upon which his opinion may be guessed almost to a certainty. Common sense, so strong in Mr. Bright, would never have allowed him to approve of a scheme to secure religious equality which must have as its ultimate result denominational ascendancy. The provisions in Mr. Gladstone's bill for the constitution of the University council would not have appeared there as they are had they been drawn under Mr. Bright's vigilant eyes. He would not have proscribed the teaching of moral philosophy and modern history to those wishing for instruction in those subjects—though we can easily believe that he would not have compelled those whose consciences disapproved of such teaching to attend the lectures. The proscription in the one case is as great an offence to freedom of thought as compulsion is in the other. Mr. Bright would not have given premiums to a narrowed college curriculum by offering all the substantial prizes of the new University to those who had cut themselves off from a knowledge of the most splendid achievements of modern thought.

Working from these premises—and they may be thoroughly justified by a thoughtful review of Mr. Bright's public career—it may be possible to imagine three points at least by which religious equality might be better served in the new University Bill:—

1. The council must be national, not *denominational*.

2. Moral philosophy and modern history should be taught, letting who chose attend the lectures.

3. Some of the prizes—at least one-half—should be only obtainable by those who were proficient in these two subjects. For it would be the grossest intolerance to prevent these students from earning as brilliant a reward as their less instructed brethren.

Commending these three points to the earnest attention of all parties,

I am, Sir, yours truly,
GEORGE FRASER.

Feb. 22, 1873.

CONGREGATIONAL STATISTICS IN OUR LARGE TOWNS.

To the Editor of the Nonconformist.

Sir,—Last month you were good enough to publish in your most valuable paper a letter from me upon the position the Congregationalists hold in six of our largest towns, and showing how far behind those towns were compared with the accommodation provided by us in many of the counties. From the admirable statistics furnished by you, we learn that the Congregationalists provide sitting accommodation in the following proportion in the six towns, viz:—

Bradford, one sitting for every		19	people
Manchester,	,, ,,	24	,,
Leeds,	,, ,,	26	,,
Sheffield,	,, ,,	27	,,
Wolverhampton,	,, ,,	29	,,
Birmingham,	,, ,,	31	,,
Liverpool,	,, ,,	43	,,

From a glance at these figures it will be seen at once that Bradford stands at the head of the list, and yet in Bradford there is ample room for at least half-a-dozen new Congregational churches. In Manningham we have one small mission church, built when the population was less than half what it is at present, and now the population is 20,000.

In the large and rapidly increasing district of Girlington we have no church at all. In Little Horton, with a population of about 20,000, we have again no church. In Bowling proper we have a population of 20,984 with one church, really in the South Ward, although called by the name of Bowling. In Laisterdyke we have a large population without a church. In Spindwell, Valley-road, and the rapidly increasing district round Airedale College, there is ample room for three or four mission churches. In some of these places we have schools; at Little Horton we have had a school for thirty years, but people will not come to service at merely a school, they prefer to worship in places especially designed for public service, where they can feel at home. There is hardly a town in England which is better supplied with clear-headed, thoughtful, earnest local preachers than Bradford, and we could supply half-a-dozen, nay, at least a dozen, places of worship if we only had the buildings to preach in. When I sorrow over the apathy of our leading men, I long for a George Hadfield or a Samuel Morley to say in Bradford, as they have said in Sheffield and London, "Here are 600*l.* each for six new churches; get the sites and set to work as soon as you can, that the people who at present are living without God and without hope in the world, may be neglected no longer. Mr. Hadfield gave 1,200*l.* each towards the erection of six churches, and Mr. Morley gave, I think 500*l.* each towards twenty-four new churches. Oh, that their spirit might descend upon other rich people in all our large towns, who too often forget from whence they have obtained their wealth when living in pleasant country seats far away from the dust and smoke of our industrial centres! I trust, if their eyes catch this letter, this appeal will not be in vain. Some time ago I was asked to write to a gentleman for a subscription to one of our charities, who, having amassed a considerable fortune, had retired to a fashionable watering-place there to spend the remnant of his days. He sent me a very uncivil answer, saying that he was building a number of almshouses, and that he did not think Bradford had any claim upon him. I wrote in reply that as he had made his fortune in the town I could not see that his removal from us had lessened our claim upon him for help. He took the letter to heart, and sent me a cheque for 10*l.*, and dying not many months after, left 1,000*l.* in his will to the charities of the town, 250*l.* of which went to the charity for which I had ventured to appeal, after once being refused. The gentleman has left no wife or child behind him, and as I mention no name, I cannot be charged with violating any confidence. I have only mentioned Bradford, but in Leeds there is ample room for new churches in Bramley, Wortley, Hunslet, Burley, the east of Briggate, and other large and populous districts, and if there be room for church extension in Leeds and Bradford, your readers may judge how far behindhand we are in Wolverhampton, Birmingham, and Liverpool.

My friend, Mr. John William Baines, of Leeds, has an excellent scheme for the erection of mission churches in our large towns, by which every large church might have two or three preaching stations in the most neglected districts, which in time might become prosperous and self-supporting churches.

We Congregationalists have done a noble work in the past in England, having always been the staunchest friends of civil and religious liberty, but if we would do our duty in the future we must learn not only to oppose our foes, but also to build up our churches. The motto of Mr. Spurgeon's magazine has always commended itself to me for its wisdom—"The Sword and the Trowel." Whilst fighting for religious equality, let us ever remember that we have a spiritual work to do as well. I will not give place to any man in my most earnest desire for religious equality, but, at the same time, we must do our utmost to spread the Gospel amongst our friends and neighbours. The sectarians are hard at work, the Ritualists would carry us back to Popery, the Broad-Churchman is doing his part to undermine our faith,—if we hold our hands at present, in future years all our efforts may be in vain to save England.

I am, Sir, yours sincerely,
A LOVER OF HIS COUNTRY.

Bradford, Feb. 21, 1873.

THE ANALOGIES OF THE ENGLISH AND GERMAN POLITICO-RELIGIOUS CONFLICTS.

To the Editor of the Nonconformist.

Sir,—The *Daily Telegraph* of the 20th inst. contained a translation from the German press deeply interesting to every lover of civil and religious liberty. We ought, I think, freely and candidly to acknowledge every such service to the great cause we have at heart. It is impossible to over-estimate the value of the indirect support our dailies find themselves continually obliged to give to the principles of the Liberation Society. The *Times* has distinguished itself in this particular during the past three months, and the *Daily News* has made advances in our direction which entitle it to the splendid position to which Nonconformists have, I believe, so powerfully contributed to raise it.

But the politico-religious tone of the *Telegraph* has never been altogether satisfactory. Indeed, some of us have almost come to regard it as a sort of door-mat of Archbishop Manning's. But depend upon it we err most egregiously if we imagine that the astute managers of that remarkable paper are going to be encumbered with the patronage of a doomed cause. No, Pope Pius or some other potentate will have to lament as he sees developing one after another the bitter fruits of his vaulting ambition of July, 1870, the falling away of every intellectual prop, including his *quondam* friend and supporter the *Daily Telegraph*. The article in question, as many of your readers will remember, was from the *National Zeitung*, one of the leading papers of Germany. It was entitled, "The Future of the Catholic Church." The chief interest of it to Nonconformists lay in the striking parallels which it revealed in the respective conflicts of German and English Liberals with State-Churchism. Almost all that the writer says about the Romish Church—its antagonism to all true liberty, its fettering, thwarting influence on the Government, its alienation of the thought and intellect of the Empire from religion, its insatiable greed and avarice, and its certain and inevitable destruction unless it swings clear of the State and contents itself with a purely spiritual sway, is just what may be said, *is* said, and will again and again be said, of the English Church.

"The Syllabus, the *Non Possumus*, and the Infallibility Dogma," says this fearless writer, "were necessary to prove that between modern society and Rome nothing real or durable can exist except war." And how many proofs did the last session of Parliament afford of the utter folly of any attempt at compromise between us and the defenders of the Establishment! Wherever and whenever we hauled down our colours and accepted conditions of peace we were sold, and the highest reward we got for flinging away our sword was a Judas's kiss.

"The inclination to become a martyr on account of a religious question," says the writer, "is in these our times slenderly entertained by either believers or heretics." How involuntarily this sententious utter-

ance forces upon our notice the late breakdown of Evangelicalism during the Bennett crisis! Out of four thousand men who believed the doctrines of Mr. Bennett to be rank Popery, not half-a-dozen were found willing to quit a Church which the highest authorities declared sanctioned the fatal delusion!

Again, "So long as Rome could dispose of the secular arm in her service, and the night of ignorance beshrouded the world, her mastery was easy." And just so of the sister Church of England. Her only hope of perpetuity as a State Establishment lay in the perpetuity of the nation's ignorance. With the dawning light the bats and owls disappear, and with the progress of education the vast pretensions of our lordly hierarchy will most certainly be overturned, and every sanctuary of blind faith unroofed and overthrown.

Once more your German contemporary says,—"The conflict in which we are now engaging in Germany derives the desperation of its character only from the fact that the State has too long favoured and furthered the aggressions of the Church. . . . The Liberals overestimate the strength of their adversary. In the end, this battle must become a battle of intelligences; and upon that territory the Jesuits, ghostly as well as worldly, with all their dogmas, and the miracles of the saints to boot, cannot but quickly come to grief."

I cannot trespass further on your space to point out the exact analogies of the German and English positions indicated in this paragraph. Fortunately they are too plain to need pointing out. The conflict is virtually one. The essential principle of the evil we are combating is the same in Germany as in England, and that is *Priestcraft*—priestcraft red with the blood of a thousand massacres, and stained with the guilt of untold and incalculable iniquities.

A POLITICAL DISSENTER.

POLITICAL DISSENT.

To the Editor of the Nonconformist.

DEAR SIR,—Will you allow me a small space in your paper to point out what appears to me to be a way in which our views as Nonconformists ought to be carried out, and which, if properly recognised, would act for us in a very powerful way, but which has nearly been lost sight of at the late conferences and elsewhere?

Doubtless all Nonconformists have seen or heard about the statistics that have appeared in your paper respecting the increase of Dissent, from which it would appear that the continuance of a State Church and all its concomitant evils is not so much owing to its power and numbers to support it, as to a defective opposition caused by the sluggishness and indifference of Dissenters themselves.

That this sluggishness is in a great measure caused by fear to give offence to another religious body, and timidity of incurring the shameless bullying of the dominant sect, there is not the least doubt; but it is also true that the indifference arises through religious men not having the subject of Church and State placed in its proper light before them by the ministers of the Gospel, who, although they say that they are willing to endure the cross for the sake of Christ, must feel ashamed at their own timidity, when reading of men like Luther, Huss, Hooper, and thousands of others who suffered martyrdom and burning for preaching against doctrines less insidious than those that we have amongst us in the present day in the form of Romanism under the garb of Protestantism.

I would not say that these things are not preached against at all from the pulpit, as we know that there are several men amongst us who do so, but with few exceptions do we find that fire and truth in their sermons that were to be met with in the sermons of men long gone by.

There are thousands of Dissenters in country places who gain most of their knowledge and opinions from the person they hear on Sundays; and if this alliance of the State with a Church which cannot lay claim to any precedence in godliness, but rather, to our way of thinking, the reverse, is what we and all Dissenting ministers must feel it to be—a thing abhorrent in the sight of God—I say ministers are shirking their duties to God and man in not preaching against it till the evil be done away. Of course it will incur the further displeasure of such men as Gathorne Hardy, whose hatred only exists towards *political* Dissenters, as he knows well enough that he and his party have only cause to fear Dissent when it assumes this character.

But should we be deterred on this account? Nay, rather, we should be urged on, as there cannot be the least doubt that as long as the State will interfere in matters religious it is the duty of all religious men to oppose this interference to their utmost, so that true religion may not suffer; and ministers of the Gospel should do their utmost to have these matters which so vitally affect them put right by preaching to their congregations, and showing them the impossibility of true religion without politics, while politics so affect their religion; and that their votes at an election are as much a talent to be properly used as time, money, or anything else, as they might be the cause of making or repealing a bad Act of Parliament. Instead of this being the case, how different is it at present, as I see Mr. Carter, in his speech at the conference, showed that at a meeting held at Leeds for the repeal of the 25th clause of the Education Act, there were only two out of *thirty* Dissenting ministers present to defend their principles. "Verily the hireling fleeth because he is an hireling, and careth not for the sheep."

Of course ministers will fear that in preaching politics they will offend their *confrères* in the church or their own congregation. Doubtless they will; but let them remember what others had to endure by being true to their mission, remembering that this crusade is against measures, not against men, and they will then gain the esteem of those who at present see that although they are girt for the fight, they have not the courage to "quit themselves like men."

How is it that in all measures of a religious character the consciences of the Roman Catholics are so much respected, while the Dissenters are ignored? Is it not that they bring politics to bear on their religion, and so show their political importance to the country? Shall we, then, be silent in the face of these things? One thing is certain: that so long as politics are ignored in the pulpit and religion, so long will the Dissenters suffer under their present heavy grievances; and they will have no one to blame but themselves, after the challenge thrown out by Mr. Gladstone, who says, "First show me that the country is in earnest about this matter, and then will be the time to settle it."

I remain, dear Sir, yours faithfully,
STEPHEN PRUST WILLS.

Salisbury, February 16, 1873.

CONGREGATIONALISM AND ITS POLITY IN THE MID-WEST OF AMERICA.

To the Editor of the Nonconformist.

SIR,—English Congregationalists, whether Independent or Baptist, who are fighting the battle of a "free Church in a free State" in the United Kingdom, will, I take it, read with interest an account of the practices and polity of the descendants of the Pilgrim Fathers in the mid-western State of Nebraska. I am writing to you in Christmas week. I need not remind you that this is not a Puritan festival, though even here in America all denominations of Christians now celebrate Christmas with kindly regard. But last Sunday was a notable day in the history of American Congregationalism, and, indeed, in the history of the United States. It was the 22nd day of December—"forefathers' day," as the American Congregationalists call it, the day on which the Pilgrims landed on Plymouth Rock, two centuries and a half ago.

A struggling and a feeble band, they came upon a bleak and inhospitable coast; and in this short space they have grown into a mighty nation, for it is the New England Puritans, and not the Catholics of Maryland, nor the Cavaliers of Virginia, who are the founders of this great State. On "forefathers' day" I was at the Congregational church at Lincoln, Nebraska. Lincoln is the capital of the State: a railway and a pioneer city built upon the prairie, and far away from a navigable river. The city is five years old, and it has a population of six thousand souls. Its institutions include a State-house, a State University, a high school, a State prison, a State asylum, and thirteen churches belonging to as many denominations. I mention these facts, which will prove that Lincoln is a city, and also that what I propose to write may be the better understood.

I repeat, then, that on the 22nd of December I was at the Congregational church, and heard a sermon on the Pilgrim Fathers. The preacher was the Rev. S. R. Dimock, pastor of the church, who has filled important charges in the East, and who is now among the pioneer preachers of the Mid-West. It has been my privilege to hear some of the best preachers of all denominations in England, and I have heard few who in manifest, solid knowledge, clear, incisive logic, and imaginative power exceed Mr. Dimock in pulpit oratory.

The Congregational church is a modest building representing the means of a pioneer congregation. It is of wood on a stone foundation, the exterior painted white. In the interior there is nothing wasted in ornamentation. There is a neat platform and reading-desk for the preacher; plain-backed seats which will accommodate a congregation of 150, and an harmonium to accompany the Congregational singing, which is heartier and more general than in the majority of Eastern churches, or in many parts of England.

This is the scene, and now I will briefly describe the sermon. Mr. Dimock made the Pilgrim Fathers his topic, showing their place in American history, and the manner in which they had moulded the nation. He denied not the stern severity—which, in some respects, went to excess—that marked the character of the fathers; but he held this very severity was founded upon Christian virtue and morality. They came to America seeking refuge from tyranny that would fetter their consciences; but they came loyal to the Crown of England, and continued loyal until it was no longer possible for them thus to remain. At the period of the Revolution, the principles of Congregationalism furnished the form on which the State was cast—from the Congregational freedom of the church came the Republic. The Republic was safe while the virtues of the fathers characterised the people; but since the beginning of this century the virtue had failed. It was their duty to restore it. If they succeeded then liberty in America would continue; but if national corruption proceeded, then the end would be anarchy or despotism, for a despotic government was the only government that could control an immoral people.

The sermon being ended, before the congregation separated, the choir sang Mrs. Hemans' lyric:—

The breaking waves ran high,
On a stern and rock-bound coast,
And the woods against a stormy sky,
Their giant branches tost.
The heavy night hung dark,
The woods and waters o'er,
When a band of exiles moored their barque
On the wild New England shore.

Why do I write this brief story? That in a subsequent letter I may the more clearly show the manner in which the living representatives of the Pilgrims maintain these traditions; and the influence which Congregationalism has upon the State.

Yours, &c.,
A WEST RIDING NONCON.

Lincoln, Nebraska, Dec. 26, 1872.

Epitome of News.

On Thursday the Queen visited the Empress Eugénie at Chiselhurst, and after visiting the tomb of the Emperor and the chapel, went to Camden House, remaining about an hour with the Empress.

On Monday morning Her Majesty, accompanied by Princess Beatrice, came to London for the purpose of visiting the Duchess of Inverness, who is lying ill at Kensington Palace. The Queen and princess returned to Windsor in the afternoon.

Count Bernstoff's health has shown some slight improvement during the week, but he still remains in a very precarious state.

The London International Exhibition of 1873 will be opened to the public on Easter Monday.

March 29 has been fixed for the University Boat-race.

One of the Liverpool police-force has died suddenly. It has transpired that he was a gentleman's son, aged twenty-two, who had entered the force "to see life."

On Saturday the Lord Mayor inflicted heavy fines on the persons implicated in the betting-house cases, which have been the subject of the recent police raids.

According to the *Bristol Times*, there are 1,408 women on the burgess roll in Bath, who thus constitute a fourth of the ratepayers of the city.

A boy has died at Bishop Stortford from the effects of drinking a whole bottle of brandy or whisky.

The will of the Hon. and Rev. Baptist Wriothesley Noel has been proved under 3,000*l.*

At the meeting of the Metropolitan Board of Works on Friday the compromise between the Government and the board respecting the land on the Thames Embankment was agreed to. The land will now be rented of the Crown by the board.

The grand jury of Limerick have been informed by their county surveyor that it is no longer possible to get men to break stones for macadamising the roads, owing to the general improvement in the condition and pay of labourers; and he recommended the employment of machinery to do the work.

On Saturday evening the hearing of the appeal of Mr. Edwin James, before the judges, to be reinstated as a member of the English bar, was brought to a conclusion. Mr. Charles Butt, Q.C., having addressed the judges on the part of the benchers of the Inner Temple, Mr. James was heard in reply, and their lordships, after deliberating for about half-an-hour, decided that Mr. James had shown no adequate cause for reversing the decision of the benchers of the Inner Temple, and he could not therefore be readmitted to practice at the bar.

At the usual meeting of the Royal Geographical Society on Monday, Sir Henry Rawlinson delivered an address, in which, with reference to the Afghan frontier, he expressed an opinion that the communication addressed by the Foreign Office to the Russian Government was calculated to secure the safety of British interests in the East, and to meet with the approval of the Afghan authorities.

Both the Sunderland Town Council and the Shipowners' Society have adopted memorials to the Government, asking for a Royal Commission of Inquiry into the truth of the statements made by Mr. Plimsoll, M.P., in his pamphlet upon the condition of our merchant-seamen.

Mr. Plimsoll has received a 100*l.* note as an expression of sympathy in his praiseworthy efforts to redress the wrongs of seamen.

The Wigtonshire election has resulted in the return of the Conservative candidate, Mr. Vans Agnew, by a majority of 57. The numbers polled were 713 for Mr. Agnew and 656 for Lord Dalrymple.

The Post Office *employés* throughout the kingdom intend to petition the House of Commons asking for an immediate bonus of twenty per cent. on their wages, an annual increase of the same, certain and speedy means of promotion by seniority, and the abolition of Sunday labour.

The Great Eastern is taking on board a telegraph cable about to be laid from Land's End to New York. The work is progressing rapidly, and is expected to be completed in May or June. She has just been thoroughly overhauled, and was found to be as sound as when launched.

The inquiry before the coroner into the death of Mr. Brand, one of the passengers on board the ill-fated Northfleet, terminated on Friday, when the jury returned an open verdict, censuring the conduct of those on board the steamer which caused the catastrophe, and recommending the adoption of an improved code of marine signals.

LOCKE KING TESTIMONIAL PRESENTATION.

February, 1873.

At a General Meeting of Subscribers to the above Presentation, held at the London Bridge Tavern, on Friday, 7th February,

The Right Honourable Lord MONSON, in the Chair,

It was resolved—

1. That the Presentation take place at a Banquet to be held at Croydon, on Wednesday, 5th March.

2. That Subscribers above a certain sum be requested to become Stewards, their liability not to exceed One Guinea, including Dinner Ticket.

3. That General Tickets be Half-a-Guinea.

4. That the following Gentlemen be a Committee to carry out the above Resolutions.

COMMITTEE.

Lord Monson, 40, Belgrave-square, S.W.
Capt. the Hon. F. Egerton, M.P., Devonshire House, Piccadilly, W.
J. Locke, Esq., M.P., 63, Eaton-place, S.W.
J. Hinde Palmer, Esq., M.P., 11, St. George's-square, Pimlico, S.W.
Sir Francis Hicks, St. Thomas's Hospital, S.E.
Sir J. C. Lawrence, Bart., M.P., 94, Westbourne-terrace, W.
T. L. Robinson, D.L., Esq., Croydon, Surrey.
W. F. Harrison, Esq., M.P., Bartrop, Weybridge Station.
W. Mosse Robinson, Esq., Broadhurst, Croydon.
J. Broomhall, Esq., J.P., The Manor House, Penge, Surrey, S.E.
Capt. Scovell, 70, Sloane-street.
J. Brand, Esq., J.P., Bedford Hill, Balham, Surrey, S.W.
S. Edwards, Esq., J.P., Manor Park, Streatham-road, S.E.
Dr. Carpenter, Croyden, Surrey.
P. C. Leckie, Esq., J.P., Palace-road, Streatham, Surrey, S.W.
R. N. Phillips, Esq., LL.D., F.S.A., 2, Mitre-court, Temple, E.C.
F. H. Lascelles, Esq., J.P., 1, Mitre-court-buildings, Temple E.C.
W. McArthur, Esq., M.P., 1, Gwydyr Houses, Brixton-rise, S.W.
James Eastty, Esq., J.P., Croydon, Surrey.
Joshua Blackburn, Esq., Dulwich.
W. H. Teulon, Esq., Penge, Surrey, S.E.
G. F. Whiteley, Esq., J.P., Richmond, Surrey.
J. G. Pilcher, Esq., J.P., Bellefield, Englefield Green, Surrey.
George Brown, Esq., Brickwood House, Croydon.
R. H. Wyatt, Esq., 28, Parliament-street.
John T. Carr, Esq., The Firs, Lavender Hill.

JOHN BROOMHALL, The Manor House, Penge;
W. MOSSE ROBINSON, Broadhurst, Croydon;
JOHN T. CARR, The Firs, Lavender Hill.
} Honorary Secretaries.

FIRST LIST OF STEWARDS.

Anson, E. J., Powtney-hill.
Austen, Henry, Reigate.
Austen, R. A. C. G., Guildford.
Baines, Edward, M.P.
Baring, E. C., Kingston-on-Thames.
Basley, Sir T., Bart., M.P.
Bell, James, Norwood.
Bennett, Sir John, Dulwich.
Besley, Robert, Alderman.
Bevington, J. B., Wandsworth.
Bircham, F. T., Eaton-square.
Blackburn, Joshua, Dulwich.
Blakesley, B., Penge.
Boileau, Major C. L., Barnes.
Brand, James, New Broad-street.
Brassey, Thomas, M.P.
Broomhall, John, Penge.
Brown, George, Croydon.
Browning, R., Addiscombe.
Buckley, J. W., Guildford.
Bunnell, Peter, Penge.
Cardwell, the Right Hon. E., M.P.
Carpenter, A., M.D., Croydon.
Cattley, John G., Merstham.
Cave, Thomas, M.P.
Chandler, A., Haslemere.
Chasemore, George, Croydon.
Colman, J., Carshalton.
Cooper, W. R., Croydon.
Cottenham, the Earl of
Cowper-Temple, Right Hon. W., M.P.
Croll, Col. A. A., Roehampton.
Crowley, Phillip, Croydon.
Crowley, Alfred, Croydon.
Cuddeford, R., Croydon.
Cullen, John, Croydon.
Curtis, R. M., Rood-lane.
Curtis, T. A., Guildford.
Curtis, Sir W., Redhill.
Dawson, Joseph, Penge.
Diggles, A., Hibernia Chambers.
Dingwall, C., Caterham.
Dodson, Henry, Penge.
Drake, Sir W., Heybridge.
Eastty, J. M., Croydon.
Eborall, C. W., S.E. Railway.
Edwards, Henry, M.P.
Edwards, Samuel, Streatham.
Egerton, Hon. F., M.P.
Eykyn, Roger, M.P.
Foggo, John, Croydon.
Foley, the Right Hon. Lord
Foster, T. Gregory, Temple.
Fry, Ernest J., Penge.
Fry, Windover E., Penge.
Gassiot, John P., Clapham.
Gassiot, J. P., jun., Carshalton.
Glyn, George G., M.P., Carlton-terrace.
Goldsmid, Sir F. H., Bart., M.P.
Gotto, Henry Charlwood.
Gower, Hon. E. F. L., M.P.
Gower, G. Leveson, Titsey-place.
Hadfield, George, M.P.
Hall, W. H., Weybridge.
Hardcastle, Joseph A., M.P.
Harrison, J. F., Queen's-gate.
Harrison, William F., M.P.
Hepburn, Thomas, Clapham.
Hicks, Sir F., Streatham.
Hill, John S., Long Ditton.
Hodgson, J. Stuart, Haslemere.
Howes, Rev. C., Norwich.
Hutton, T. O., Tooting.
Hyslop, W., Croydon.
Ingram, W., Walton-on-Thames.
Jones, Evan, Croydon.
Kynaston, Robert, Croydon.
Lanyon, J. C., Croydon.
Lanchester, H. T., M.D., Croydon.
Lascelles, F. H., Farnham.
Latham, Baldwin, Croydon.
Lawrence, Sir J. C., Bart., M.P.
Lawrence, William, M.P.
Leckie, P. C., Streatham.
Le Marchant, Sir D., Bagshot.
Le Marchant, H. D., Chatham-place.
Levy, Jonas, Tavistock-square.
Lewis, W. J., Croydon.
Lloyd, Theodore, Addiscombe.
Lock, John, Q.C., M.P.
Longstaffe, G. D., M.D., Wandsworth.
Lyon, J. A., Old Kent-road.
Lyon, W., Asylum-road, Peckham.
Malleson, W. T., New Bond-street.
Matthews, William, Penge.
McArthur, A., Brixton.
McArthur, William, M.P.
Mennell, H. T., Croydon.
Moir, Macrae, M.A., Temple.
Monson, The Right Hon. Lord
Moore, Henry Addiscombe.
Moore, John, Croydon.
Morgan, O. V., Kensington.
Morland, C. C., Croydon.
Morley, S., M.P.
Murray, R. H., Weybridge.
Newmarch, W., F.R.S., Clapham.
Norton, T. S., Sydenham.
Norwood, Charles M., M.P.
Onslow, Guildford, M.P.
Pagan, J. T., Guildford.
Palmer, J. Hinde, Q.C., M.P.
Pelton, John, Croydon.
Phillips, R. N., F.S.A., LL.D., Temple.
Pilcher, J. G., Englefield-green.
Porter, Robert, Surbiton.
Price, Rev. A. C., Clapham.
Robertson, David, M.P.
Robinson, T. L., Croydon.
Robinson, W. Mosse, Croydon.
Ross, Col. J. S., Guildford.
Saward, M., Croydon.
Scovell, Capt., Sloane-square.
Scovell, G., Grosvenor-place.
Smith, C. J., Reigate.
Soames, G., Roehampton.
Spanger, W. W., Upper Norwood.
Strong, R., Camberwell.
Sturmy, H., Hibernia-chambers.
Taylor, W., Grosvenor-square.
Teulon, S., Limpsfield.
Teulon, W. H., Anerley.
Tite, Sir William, M.P., 42, London-square.
Virtue, J. S., Walton-on-Thames.
Warren, Francis, Croydon.
Waterlow, Sir S. H., (Lord Mayor.)
Waterlow, W. B., Redhill.
Webster, George, M.D., Dulwich.
Welch, J., Kemp, Clapham.
Wheeler, G. A., Addiscombe.
Whitaker, Joseph S., Norwood.
White, G. H., West Hill, Putney.
Whiteley, G. F., Twickenham.
Wyatt, R. H., Parliament-street.
Young, Henry, Caterham.
Young, John, Caterham.

It has been determined to hold the PRESENTATION BANQUET at the Public Hall, Croydon, on WEDNESDAY, the 5th March, at 6 o'clock,

The Right Hon. Lord MONSON in the chair.

The Right Hon. W. E. Gladstone, the Right Hon. Robert Lowe, the Right Hon. E. Cardwell, and other prominent members of the Government and the Liberal party, have expressed their intention to be present.

Applications for Tickets must be made at once to either of the Honorary Secretaries.

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The Nonconformist.

WEDNESDAY, FEBRUARY 26, 1873.

SUMMARY.

THE news from Spain is not reassuring. The hope that all Liberals would rally round the Republic, and put their particular theories in abeyance, for a time at least, has not been realised. The Federals decline to be silenced, and seem disposed to act as well as talk. In Barcelona they are greatly in the ascendant, and the troops have fraternised with them. The Unionists remain quiet, not venturing at present to put forward the claims of any Monarchical candidate. In the capital there is a good deal of anxiety, but order has been preserved, and the Cortes remain in permanent session, but the Assembly requires to be well guarded by troops and the Civil Guards. The Cabinet appointed at the proclamation of the Republic has already been reconstructed by the exclusion of the Radicals—some of the new Ministers being little known beyond Spain, such as Senor Chao, who succeeds Castelar at the Foreign Office, that statesman becoming Minister of State. The conscription has been abolished. The active army is in future to consist of volunteers between the ages of nineteen and forty, and the reserve of all who are above the age of forty, while the power of mobilising the army by a simple decree is placed in the hands of the Government. The least doubtful point in the present situation is the success and growing boldness of the Carlists, who are overrunning the northern provinces, and seriously threatening Bilbao and Pampeluna. A new commander, General Nouvilas, has been sent to operate against them, but the inclement weather, and the difficulty of withdrawing the necessary troops from districts where disturbances are possible, will greatly interfere with his plans.

The Count de Chambord has the courage of his convictions. Pestered by questions of etiquette and flags in relation to the younger Bourbon branch, he has given publicity to a letter written to the meddling Bishop Dupanloup, which has not only discomfited that prelate, but ruined the cause of Legitimacy. France, says this infatuated but consistent champion of Divine right, who has been again urged to surrender "the white flag," "no more understands the head of the House of Bourbon denying the standard of Algiers than it would have understood the Bishop of Orleans consenting to continue to occupy a seat in the French Academy in company with sceptics and atheists." In his bitterest trials, "a glance at the Vatican reanimates his courage and strengthens his hopes." The Legitimists are in despair at this escapade of their Prince, which has made their cause more ridiculous than ever. The fusion is at an end; a Monarchical restoration has become more impracticable than ever; and the Right Centre, which includes the Moderate Royalists, seems disposed to forswear all Pretenders and make the best of the Republic. It has, therefore, broken with the Right, and is ready to co-operate with the Government for the purpose of laying the basis of a new constitution.

The House of Commons has got through a good deal of necessary but uninteresting business during the week. Some new bills have been introduced and discussed; the Marriage with a Deceased Wife's Sister Bill has been pushed through the Lower House, and awaits the fiat of the peers; and Mr. Cardwell has made the usual statement on introducing the Army Estimates, which amount in the aggregate to 14,416,500*l*. So far as the expenditure of this vast sum is concerned, putting the question of policy aside, the Government have been economical. Whether we need so large a military establishment—nearly half a million of men—will be discussed on the amendment of Mr. Fowler, who proposes to reduce the army by ten thousand men. The Premier has made a significant concession to the economists by consenting to a select committee to inquire into and report upon the existing principles and practice which, in the several public departments and bodies, regulate the purchase and sale of materials and stores. Mr. Gladstone confesses that the Government cannot always get at the truth in such matters, and he gladly accepts the aid of Parliament by means of a select committee. This confession is certainly candid, and indicates some of the formidable obstacles to a retrenchment policy.

On Monday next the debate on the second reading of the Irish University Bill will commence. Opposition to its details is growing apace, but whether there will be a serious conflict on that stage of the bill depends upon the state of opinion as the time. The Tory leaders are hesitating, but Mr. Bourke has given notice of a skilfully-planned amendment for delaying the bill till the names of the governing body are divulged, which may possibly unite the Opposition. In Ireland some of the Roman Catholic prelates have vaguely pronounced against the bill, but the entire hierarchy will to-morrow consider its provisions in connection with the instructions that are expected direct from the Vatican. The professors of Dublin University are in arms against the measure, as, in its present form, likely to "prove fatal to the cause of higher education in Ireland"; and the Senate of that body have set aside a petition in the same sense as too mild, the Vice-Chancellor denouncing the governing scheme as "one of the most astounding academic constitutions which it could ever have entered into the head of a man to devise." Such strong language was to be expected from so pronounced a politician as Sir Joseph Napier. But evidently the storm is rising, though the *Times*

alone has ventured to suggest any substitute for the Government plan deserving of careful examination. That journal would preserve the Queen's University, and enlarge the University of Dublin so as to include all colleges founded or to be founded within the precincts of the city, and all matriculated students attending its lectures and sharing its life. It would thus become, says the *Times*, "a real teaching body with a definitely organised life, and not, as it is feared it may turn out to be under the bill, a mere examining board with an ornamental apparatus of lecturers never to be called into use." Would such a plan satisfy the Catholics, already in a state of expectancy owing to the advantages held out to them by the Government bill?

The other news of the week is not very cheerful. There have been snowstorms all over the country, followed by a rapid thaw; and the prospect of a considerable fall in the price of coal is very faint. In Staffordshire many thousands of miners have peremptorily demanded, through their unions, an immediate rise in wages to the extent of twenty per cent., and in other places similar demands have been conceded—the "hewers" in Northumberland having obtained an advance of eighteen per cent., making, with previous concessions, a total of fifty per cent.! No wonder that coal-cutting machines should be coming into favour and operation. Repeated attempts to settle the South Wales strike during the past week have all failed, and the men refuse to make any further advances to the masters, whose terms they have peremptorily rejected.

THE END OF THE COMMITTEE OF THIRTY.

THE Committee of Thirty appointed by the National Assembly of France chiefly to find a common ground of agreement, for the time being, between the President of the Republic and the majority of the Legislature, has presented its report to the body which appointed it, and has thereby brought its functions to an end. Very curious, very instructive, full of new turns and surprises, and, at last, wearisome to the nation, has been the course which the Committee have thought fit to pursue. It consisted in the outset of a compact majority of Monarchists, who, scared by M. Thiers' opening message to the Assembly, entered upon their work with what seemed to be an invincible determination to shelve M. Thiers, to render the consolidation of a Republican form of Government impracticable, to modify the existing electoral system so as to obtain control over it for the party to which they belonged; and, above all, to pave a sure way for the restoration of a Bourbon, either of the Legitimist or the Orleans branch, to the Throne of France. The Committee has been sitting, with a short interval, for between two and three months. Sometimes it has displayed its mailed glove with ostentatious menace; sometimes it has covered it with velvet; but, in the end, it has suddenly been persuaded to take it off and throw it away, almost, one may say, without conditions. M. Thiers seems to have mesmerised it, or it may be that expectations in which it put its trust have of late utterly collapsed, and with them have collapsed the whole purpose of the Committee.

The Duc de Broglie was nominated by a majority of the Committee, numbering somewhere about two-thirds of the whole, to draw up a Report of the Resolution which, after sundry conferences with the President of the Republic and frequent discussions in the Committee, they had definitively adopted. They found themselves more willing than able to silence M. Thiers in the Assembly, and, therefore, prudently contented themselves with imposing upon him certain nominal restrictions to which, as being utterly worthless for their purpose, the keen-sighted diplomatic and experienced statesman yielded his assent. They recommended the Assembly to refer to themselves the work of creating a second Chamber and of drafting a new Electoral Law; but they made no proposal with regard to the continuance of the executive power, leaving that question open to be decided by the chapter of accidents. These conclusions were embodied in the Duc de Broglie's report, which, while it firmly maintained them, was couched in the most polished and conciliatory language. The report was read to the committee on Monday se'nnight, and on Tuesday morning was communicated to the President. Thereupon a council of Ministers was held to consider its purport, after which the Duke had an interview with M. Thiers. What passed at that interview can only be a matter of conjecture. It suffices to put on record the fact that, on the very next day, the whole aspect of things was changed. The Committee of Thirty assented to the proposition of the Government to substitute for the Duke's report a new one constructed on the basis of M. Dufaure's proposal. Finally, the Committee recommended the Assembly not to separate until it had provided for the organisation and working of a second Chamber, for a new electoral law, and for the transmission of powers, and to entrust the preparation and presentation of the bills necessary for these purposes to the hands of the President and his Government.

Never, perhaps, was a political surrender more sudden or more complete. That it will be furiously objected to by many members of the Right in the National Assembly it is only natural to expect. "*Nous sommes trahis*" has once more become a current phrase in France—current, we mean, amongst the Monarchical party. The Dukes of Broglie and of Audiffret-Pasquier are already accused of treachery to their followers. Possibly, however, these leaders of the Royalists had more reason for what they have done than they will think it altogether expedient, for the present at least, to explain to the public. Monarchy, even Constitutional Monarchy, renders it indispensable that there should be a King. What if these Dukes had been precipitately and most unwillingly driven to the conclusion that no King worthy of a thought in France would be forthcoming? What if all prospect of a fusion between the Count de Chambord and the Count of Paris, representing the two branches of the Bourbon family, had been struck out of the list of possibilities? Such, at any rate, seems to have been the fact. Certainly, it must have struck a majority of the Committee of Thirty that the pursuit after a monarchy without a monarch would be as ridiculous, and ultimately as futile, as the establishment of a Republic without Republicans. All hopes of a fusion having been disappointed, and, we may add, rudely stamped out, M. Thiers, of course, remained master of the situation. With the assent of France he is a king without the name of King, and is doing the work of France to her satisfaction. To remove him from his supremacy without the remotest prospect of returning to a monarchical *régime*, would have been one of the wildest dreams of political fanaticism. Hence, we suspect, the haste with which the leaders of the majority in the Committee of Thirty came to conclusions with M. Thiers. Their game was up, and they knew it. Nothing was left to them but to conceal, as far as possible, their own defeat. This object M. Thiers will, probably, goodnaturedly assist them in realising.

THE COAL FAMINE.

NOTHING could be more timely than Mr. Mundella's motion, proposed on Friday night and readily accepted by the Government and the House of Commons, for a select committee to inquire into the causes of the present dearness and scarcity of coal. The hon. member for Sheffield is too sound an economist to propose any legislative action as the sequence of his inquiry. We simply want to know the authentic facts, and leave them to produce their adequate impression. The present crisis in the coal trade is in no small measure due to the influence of foolish panic resulting from imperfect information. In removing this ignorance the Legislature can do the country great service. But to "meddle" with our great fuel-producing industry would only be to "muddle" it, and the proposal of such remedies as that the State should take in hand the working of our collieries, and should impose an export duty on coal, only shows how completely the causes and results of this exceptional evil, which is paralysing many of our greatest industries, and producing widespread distress, is misapprehended. In the present case emphatically the knowledge of the disease will be more than half the remedy. Even while we are debating the subject, natural events are slowly but surely bringing about a cure which will be the more beneficial and abiding the less they are interfered with.

There does not seem to be much mystery as to the causes of the phenomenon we are at present witnessing. The first and chief is the enormous development of manufactures, that of iron in particular, in which coal is largely used. The supply has not been equal to the demand. We are furnishing the world as fast as production will allow with iron, rails, and steel. We import ores from all parts, and England has become the great smelting centre of the globe. The demand for iron in all its manufactured varieties is steadily increasing, and never before has there been such activity among all the numerous branches of trade for prosecution of which a large consumption of fuel is essential. The Home Secretary declares that, even during the past year, there has been no decreased output of coal, but that the increase of production has failed to keep pace with the needs of the country. There may have been more coalmines worked, and more men employed. But the colliers have been able to obtain higher wages because of the briskness of the trade and the power of their combinations. Perhaps we should not be far wrong in saying that owing to these trades unions the men at first got the lion's share of the advantage, and they gave less work for it. Their hours of toil have been gradually lessening, till four days a week became a high average, and the colliers found themselves "masters of the situation." But the demand for coal being unabated, the proprietors of mines soon thought it their interest to restrict the supply. The value of fuel went on rising till they were in a position to reap enormous profits over and above the enhanced wages paid. Then came the chance of the coal-dealers, who were able to put their own price on an article which the public must have at any price, till coal reached the famine rates of a fortnight ago, and some coal-merchants could make their pound a ton profit.

The consequences of this enormous and artificial enhancement of the price of coal are unhappily too familiar. It is felt in every household with a severity in inverse proportion to the means of that household. We now see how, under such exceptional circumstances, the mildness of the winter up to the middle of January was an inestimable blessing to the poor, and how the inability of hundreds of thousands to obtain fuel at this inclement season has been the prolific cause of widespread misery, and has swollen the bills of mortality to so serious an extent. The economical evils arising out of the inflated price of coal are more extended and lasting, if not so keenly felt. The serious derangement of our national industry which it has brought about cannot suddenly be rectified. Restricted production means higher prices, less ability to command the markets of the world, a diminished demand for labour, and a serious check to the prosperity of the nation. Our great cotton industries can hardly be kept going, the high price of fuel swallowing up the customary profits; scores of furnaces have been blown out in the iron districts, and those employed in connection with them are out of work; the dividends of railways are falling; steamships which fetch and take the produce of the world are being laid up—and so on. All interests suffer—our workmen most of all. Everything they eat or use is enhanced in price; the pitmen themselves get little more of the necessaries of life than heretofore for their augmented wages; and only a few coal-owners and merchants are the actual gainers by the coal famine.

Happily, while we are taking counsel together what to do in this emergency, the reaction is going on. Prices are tumbling down, and will do so till they reach a natural level—higher, perhaps, than has heretofore been the rule. If it be true, as Mr. Vivian alleges, that, even at the present rate of consumption, there is coal enough in the country to last 1,200 years—or even half that time—present difficulties and anomalies will assuredly be overcome. The higher wages will gradually attract more labour to collieries; machinery will by some means, spite of trade combinations, be introduced to increase the output; and the pitmen will be, we think, brought to see in the end that their present policy is suicidal and cruel. The *Sheffield Independent* tells of an incident that occurred the other day at Clay Cross, where a number of right-thinking and well-conducted miners, rising above the influence of purely selfish and short-sighted motives, and feeling some compassion for the sufferings of the poor, resolved no longer to waste time in idle amusements, but to apply themselves diligently to work. The leaders of the colliers are intelligent men. In South Wales they have spoken to their clients of the misery and folly of their idleness and improvidence as plainly as the masters. To suppose, however, that a section of workmen, to a large extent uneducated and coarse, reckless, vicious, and extravagant in their habits, will be able permanently to regulate the production of coals—the keystone of our national prosperity—at their own will and pleasure, in defiance of the interests of all the rest of the community, is to belie all experience. Whether the inevitable change comes through their own consciences and good sense, the use of machinery, the influence of competition, or the more economical use of our precious fuel in manufactories and households—and the saving might be enormous—come it will. We cannot doubt that the inquiry to be prosecuted by the committee of the House of Commons will hasten it, and that we shall find that a thorough dis-

cussion of the question in all its bearings will tend more effectually to abate the coal famine than legislative action, or any nostrums for interfering with the natural operation of the law of supply and demand.

THE CONTEST IN MID-CHESHIRE.

The election which will in a few days take place in Mid-Cheshire deserves, for several reasons, the special attention of our readers, and more particularly of such of them as possess any influence in that constituency.

It will be the first English county election which has taken place since the Ballot Act was passed, and therefore the first time that the dependent class in a county constituency have had an opportunity of acting in accordance with their own views. And if there is a county in England which needs that Liberalism should pluck up heart, and meet its foes with a firm face, it is Cheshire, each of the three divisions of which returned Tories at the last election; while the city of Chester elected only a solitary Liberal, in the person of a scion of the house of Grosvenor, whose local influence sufficed to secure one seat out of the eight belonging to the county.

But the personal considerations involved are even more important than those which are purely local; seeing that the contest lies, not between two politicians distinguished by only a few shades, but between two perfectly distinct schools of political thought and action. Mr. Egerton Legh has put out the last Conservative programme; containing the usual declaration of attachment to the Crown, the House of Lords, and the Church Establishment; insisting on the necessity for religious education; promising the publicans an amendment of the Licensing Bill, and declaring that the foreign policy of the Government has lowered the nation in its own eyes and in those of foreign nations. On the other hand, Mr. Latham—who has the advantage of being a well-known and useful local man—is as definite as his opponent is vague, while his definiteness is all in the direction approved by enlightened and advancing Liberals. He refuses to pander to the publicans, and insists that the Licensing Act should be fairly tried. He fully accepts "the great principle of religious equality," though he does not think that the question of disestablishment is quite ripe for settlement. He holds that "national education should be universal and unsectarian," and therefore school boards should be established everywhere, and that the teaching of creeds and catechisms should be devolved on other than public authorities. In addition, he declares that, as the result of long study, he is convinced that the laws relating to the tenure of land require serious change, and he also advocates reforms affecting pauperism and crime, in regard to which he has had practical experience which he thinks may qualify him for the post he seeks to fill.

Here then is an opportunity for combined action in support of a popular candidate such as does not commonly present itself; for the standard of county Liberalism is, so far as the candidates are concerned, generally so low as to repress all enthusiasm on the part of Nonconformists. And, at the same time, they may, for the first time, find allies in those who may be induced to support Mr. Latham on other than ecclesiastical grounds. We refer to the farmers, and to others who are keenly interested in all questions relating to the tenure and cultivation of the land.

There are signs that the farmers are about to cease to be the political serfs of their landlords, and to act for themselves in political matters. In Scotland the revolt has been begun; and though Scotch farmers are in many respects in advance of those of England, yet the latter will not fail to see that emancipation is within their reach, as they already feel how much emancipation is needed.

It is high time, indeed, that the agricultural class—the mass, as distinct from the few—should make its weight felt in legislation, and we are glad to know that the farmers are beginning to tire of being political nobodies, with votes to be used at the bidding of others, rather than at their own discretion, but without any real influence in determining questions in which they have the deepest interest. This Cheshire election may become the turning point in the history of the county representation, and may influence other contests at the next election to an extent which will astonish our older politicians. Let not then the friends of religious equality suffer themselves to be paralysed by the fear—for which there was ground in past days—that success in such a county as Cheshire is hopeless. They are now called upon to fight under totally new conditions, and while defeat need not dishearten, and cannot injure them, success will not be confined to their own county, but will inevitably be followed by success in other parts of the kingdom.

HOW IT STRIKES A STRANGER.

House of Commons, Tuesday.

Foreign affairs having occupied the attention of the House lately, opportunity has been given to observe, as has frequently been observed before, with what neatness Lord Enfield represents the Foreign Office in the House of Commons, and answers the questions which are put to him. Considering how large a portion of the time of the House is unfortunately devoted to asking and answering questions, there is no reason why there should not be an art of replying, to be studied by every Minister as Lord Enfield apparently has studied it. Mr. Gladstone in his replies is discursive, superfluous, and irrelevant, abounding in information which shows that he has thoroughly mastered the subject with which he has to deal, but then unfortunately the information is frequently not wanted. Mr. Forster is disposed to be shambling; Mr. Knatchbull-Hugessen is expansive, not liking to lose an opportunity of making a speech, an opportunity not often to be gained by an Under-Secretary; Mr. Lowe is brief and pointed, but the point is generally poisoned by an insult; Mr. Monsell is laboriously and ponderously official, amusingly so in fact, always prefacing his statement by, "In reply to the question of the honourable member I have to inform him," and then saying off by heart what he had probably learnt at the Post Office in the course of the afternoon. In short, there is no Minister who is equal to Lord Enfield in the happy knack of supplying exactly, and yet without pedantry, just what is required. It is worth while to remember, by the way, that Lord Enfield, when he was at Eton, took the Prince Consort's prizes for modern languages, so that there was a fitness of things in his appointment to the Foreign Office.

Colonel Stuart Knox happened to rise just after Lord Enfield, one evening last week, and the contrast was very striking. The gallant colonel never speaks, in the ordinary sense of the word. He executes a war-dance, screams, and uses other devices commonly used by barbarians when they wish to alarm the enemy, but to articulate human civilised speech he has hardly yet attained. He seems to be one of our ancestors—we will not say how far back—resuscitated and dressed in the clothes of the nineteenth century. Whenever he gets up, he does so with a tremulously defiant air, and is certain to be met with shouts of "Order, order," in consequence of some extravagance which he attempts to utter. Then he pitches his voice higher, until it can be heard over the sea of clamour, and generally succeeds in repeating his offence in full hearing of the House notwithstanding all its noise. It is curious, but true, that Colonel Knox is in the House specially as the representative of a peculiar form of Christianity, Orangeism to wit.

The fact that something was to be expected on Thursday last from one of the members surmised to have been accused by Mr. Plimsoll was known on Wednesday, and brought down a full attendance. The House is always full when anything personal and racy is expected. There was as usual a long list of questions which had to be borne with patience. Sir Robert Peel was one of the questioners, desiring to appear, so far at least as could be made out from his hazy interrogation, in the rather novel character of a disciple of the doctrine of non-interference. Soon afterwards the eventful moment arrived, and Mr. Eustace Smith, shipowner, and member for Tynemouth, rose to champion the cause of his brethren. He speaks with gravity and even with force, and on this occasion he collected together all the gravity and all the force he could muster. He had, he said, to bring a charge against the hon. member for Derby of infringement of Parliamentary privilege. Mr. Plimsoll had printed and published a book which threatened members with certain consequences if they took part in the debates, and thereby had committed a high Parliamentary misdemeanour. Mr. Eustace Smith begged to ask that the offending passages might be read at the table. With some solemnity he walked out of his place and down to the clerk, who immediately under the Speaker's directions began to read, the House keeping a profound silence. The particular object, I believe, of the request that the clerk should read instead of Mr. Eustace Smith, was not merely that the form of an indictment should be given to the charge made by Mr. Smith, but that the quotations should all appear upon the votes and proceedings of the House. A good deal of what the clerk read was altogether irrelevant to the motion which had been made, but there was one sentence, and one sentence only, which brought Mr. Plimsoll within the operation of Parliamentary law. He distinctly promised that he would expose some members if they spoke against his bill, and herein he undoubtedly made a mistake. After a while the reading came to an end, and Mr. Smith, with resumed gravity, made his comments upon it, and concluded with a motion forced upon him, he averred, by his respect for his honour, the dignity of the mercantile world, and the dignity of the House. His honour and the dignity of the House, of course nobody questions, but the dignity of the mercantile world he had better have left alone. The motion was—"That to accuse members of the House of grievous offences, and to threaten them with further exposure if they take part in its debates, is conduct highly reprehensible and injurious to the honour and dignity of this House." When he sat down there were no cheers, or if there were any they were very faint, and came probably from his friends whom Mr. Plimsoll has attacked. The House certainly did not cheer Mr. Smith, and for what reason it is not for me to say. Mr. Plimsoll then rose, and at once and without the slightest hesitation offered a most handsome apology—not, let it carefully borne in mind, to the shipowners, but to the House. He had evidently got it all off by heart, and every word had been weighed with greatest care. Nothing could have been more complete, but there was not the slightest indication of a retractation of the substance of his charge. It was admirably done, and deserved all the vehement applause with which it was received. He had been proved guilty of a Parliamentary offence, and as a sinner he begged pardon of the House in amplest terms—and yet without even the least reference to his personal enemies. Some persons thought him beaten, but really it was his foes who were beaten, and so the general opinion of members declared them to be when the scene was at an end. They would have liked to carry their resolution, or to entrap Mr. Plimsoll beyond the line plainly marked out for him. They did not, however, succeed, rather I imagine to their disappointment and discomfiture. Mr. Horsman also deserves great credit for the part which he took in the affair. It was his advice which Mr. Plimsoll had taken; in fact, he had tutored Mr. Plimsoll throughout, giving him the benefit of his five-and-thirty years' experience in the House, and when Mr. Plimsoll had offered his apology, Mr. Horsman it was who suggested immediately that it should be accepted, and that the motion should be withdrawn, and the suggestion came from him in such a manner as to lead strangers to suppose that instead of being counsel he was the most indifferent of judges. Mr. Smith could do nothing but withdraw, and so the curtain dropped, after a short speech by Mr. Gourley which few members heard.

Supposing that Mr. Plimsoll had not retracted, what would have happened? There is no doubt about the law. In 1701 it was resolved "that to print or publish any books or libels reflecting upon the proceedings of the House of Commons, or any member thereof, for or relating to his service therein, is a high violation of the rights and privileges of the House of Commons." In 1810 Sir Francis Burdett, a member, was sent to the Tower for a libel or supposed libel upon the House. In 1838 a similar offence was committed, but 1838 was not as 1810, and the House had become rather chary of straining its rights. Mr. O'Connell, in 1838, at a public meeting, had made some very strong remarks about the conduct of certain members employed on election petitions, and had even charged them with perjury. He was heard in his place, and having avowed that he was the author of those expressions, was merely declared guilty of breach of privilege and reprimanded by the Speaker. We may assume therefore that Mr. Plimsoll would not in 1873 have been marched off to the Tower, as he undoubtedly would have been in 1810. In fact, every day the House is becoming more and more adverse to the exercise of its legal prerogative, and knows that the weapon is somewhat rusty. Members were evidently well pleased that Mr. Plimsoll saved them the trouble of having even to rebuke him.

Mr. Bright came back to the House last night and took his usual seat on the second bench below the gangway. He entered the House at a very early hour, and was not received with that demonstration of applause which would certainly have been accorded to him if he had arrived at half-past four or afterwards. He looked very well, and the House seemed a different place with him in it. A feeling of confidence was plainly perceptible,

somewhat similar to that which would be felt on board a vessel if a pilot should return to it in rough weather. He stayed for some time receiving the visits of his friends while Colonel Barttelot was discoursing upon short service in India.

C.

Imperial Parliament.

MARRIED WOMEN'S PROPERTY.

On Wednesday, in the Commons, Mr. HINDE PALMER moved the second reading of this bill, which seeks to rectify the Act of 1870. He said that by the law, as at present administered, the moment a single woman is married the whole of her property became confiscated to her husband or his creditors. The commission of a felony could not entail worse consequences upon her. The object of the bill was to give to the women of the humbler class that protection for their real and personal estate, and the same power of dealing with it, which was now given to women in the upper ranks by the interposition of the Court of Chancery, or by settlement. Mr. GREGORY moved to throw out the bill. He was opposed to giving married women a power to alienate or withdraw the whole of their property from the control of the husband. He feared that if the bill were to pass into law it would import a new source of discord into married life and deter honourable men from undertaking its obligations. Mr. LOPES seconded the amendment, and argued that if the law were altered in the manner proposed the husband and wife, though living under the same roof, might be engaged in litigation against each other, the wife might set up in business in the same street in opposition to her husband, and might even take a man into partnership with her. A long debate ensued which was brought to a close by the ATTORNEY-GENERAL, who spoke in support of the bill.

AGRICULTURAL CHILDREN AND EDUCATION.

The Agricultural Children Bill (the second reading of which was moved by Mr. Clare Sewell Read) provides that no child shall be employed in agriculture under eight years of age; that from eight to ten each child employed shall produce a certificate of 250 attendances at school per year, and every child from ten to twelve 150 attendances. Mr. AKROYD and Mr. PELL supported the bill, the latter relying on it as a substitute for compulsion and school boards. Mr. DIXON, though he would not oppose the bill, declined to vote for it, regarding it as a weak, ineffectual measure, and not to be compared with direct compulsion. Mr. FORSTER said he would have opposed the bill if he thought its enactments contrary in spirit to the amendments in the Education Act of 1870 which he should have hereafter to propose, but he suggested to Mr. Dixon that, although direct compulsion had worked well in the factory districts, direct compulsion would be made easier where indirect compulsion was already in force. It was a good omen that this measure should have been brought forward by gentlemen who had practical experience among agriculturists. The bill was ultimately read a second time without a division.

THE LATE KING OF SPAIN.

On Thursday, Sir R. PEEL inquired whether the late demonstration of the English fleet at Lisbon in honour of King Amadeus was intended as a protest against the establishment of a Spanish Republic, the commencement of a policy of interference in the affairs of the Peninsula, or, in the language of Senor Figueras in the Cortes, merely for the sake of "the petty interests of a puny dynasty." Lord ENFIELD explained that the request of the Foreign Secretary to the Admiralty was to take immediate steps for providing a steamer at Lisbon for the reception and embarkation of the King and Queen, and to make such additional provision of ships at Lisbon as might be left behind, if necessary, to protect British interests. To this Mr. Lefevre added that under any circumstances the fleet would have been in the Tagus about the time that it had actually assembled there.

Subsequently the House was occupied with the motion of Mr. Eustace Smith, the incidents in connection with which are described by "A Stranger."

FOREIGN DECORATIONS.

On Friday, in the Lords, the alleged hardships to which British subjects, being civilians, are exposed in not being allowed to accept and wear foreign decorations was descanted upon by Lord HOUGHTON, who moved for the production of correspondence on the subject. Earl GRANVILLE, on the part of the Government, declined to accede to the motion, observing it was the constitutional rule in this country that the Sovereign was the fountain of honour, and it was not intended to depart from that rule. Lord STANHOPE and Lord GREY expressed their concurrence with the Foreign Secretary, and the motion was withdrawn.

RAILWAY AMALGAMATION.

In the Commons on Friday, it was agreed, on the motion of Mr. CHICHESTER FORTESCUE, that all bills of the present session which include among their main objects the transfer to any railway or canal company of the undertaking or part of the undertaking of any other such company; or the transfer to any railway or canal company with the undertaking of any other such company, should be referred to a joint committee of Lords and Commons, and that a message be sent to the Lords, to communicate the resolution, and desire their concurrence.

Last night the Lords agreed to a joint committee.

THE AFGHAN BOUNDARY.

Replying to a question from Mr. Seymour, Mr. GRANT-DUFF entered into an explanation of the Afghan boundary, observing that there was a great deal of geographical uncertainty about that part of the world, but that Sir H. Rawlinson had been afforded access to all the information that had been obtained. The Indian Government had recognised the right of Shere Ali up to the Oxus, but there was no evidence that he possessed any right on the other side. An improved map of Central Asia would, however, be issued in a few days from the War Office.

SOUTH AFRICAN FEDERATION.

On the order for supply, a discussion was initiated by Mr. R. N. FOWLER with regard to the South African colonies, the establishment of which as a federation of States was advocated by the hon. member. Mr. KNATCHBULL-HUGESSEN explained the policy of his department, and promised to lay on the table some further papers relating to the subject.

CONTRACTS OF PUBLIC DEPARTMENTS.

Mr. HOLMS moved the appointment of a select committee to inquire into and report upon the existing principles and practice which in the several public departments and bodies regulate the purchase and sale of materials and stores. The hon. member stated, in support of his proposition, that no less than 10,789,000*l.* a-year was spent in stores by the several branches of the public service, and that the money was laid out without any concert whatever between one department and another. Mr. GLADSTONE assented to the proposed inquiry, but the motion was withdrawn on the understanding that it was to be moved at a future time, but not as an amendment to the order for going into committee of supply.

THE SCARCITY OF COAL.

Mr. MUNDELLA then rose to move for a Select Committee to inquire into the causes of the dearness and scarcity of coal. His object, he said, was not to suggest any interference with the laws of supply and demand, but to obtain information, and to bring public opinion to bear upon the causes, whatever they might be. Without venturing to pronounce an opinion on the causes of the recent raise, Mr. Mundella remarked, with regard both to the coal owners and the coal-merchants, that though the insinuations of a "Ring" might be unfounded, neither of the two classes was averse from pocketing the large profits which accompanied the present state of things. To those who attributed it to the idleness and profligacy of the workmen, Mr. Mundella replied by quoting some statistics of the South Yorkshire coalfields, which showed that while coal which sold at the pit's mouth for 6s. or 8s. a ton and 18s. to 20s. a ton in London, a year and a half ago the men received 2s. 6½d. per ton, they now only got 3s. 2½d. per ton for the same coal, which sold for 18s. to 20s. at the pit's mouth, and at 45s. to 50s. per ton in London. But if the men's conduct had anything to do with this rise, the inquiry would bring them under the influence of public opinion and of their fellow-workmen. Mr. LIDDELL seconded the motion for an inquiry, not because it would teach people connected with the trade anything they did not know already, or would alter the inexorable law of supply and demand, but because it would remove many misapprehensions and errors. The process by which the present prices had been reached was not difficult of explanation—brisk trade, high prices, increased wages, followed by diminished hours of labour and diminished production. Mr. H. Vivian, Mr. Eykyn, and Mr. Wheelhouse supported the motion. Mr. Bruce assented to it on the part of the Government, though, of course, it could not lead to any interference of the Executive with the ordinary laws of supply and demand. In Mr. Bruce's opinion the present prices had been produced by the concurrence of great prosperity in the iron-trade and other trades using coal, and a great agitation among the colliers for an increase in their wages. A falling-off in the hours of labour had followed, from which, indeed, many of the men were themselves suffering. It was idle to expect exceptional patriotism from either coalowners or colliers, but the wiser men among them were beginning to see that the present high prices were not to their interest, and that they ran a risk of paralysing the industry of the country. It was to be hoped that the present trial would lead to greater economy in the use of coal. The motion for a select committee was then agreed to.

THE ARMY ESTIMATES.

On Monday, in Committee of Supply, Mr. CARDWELL brought on the Army Estimates. He stated that the total amount required for the department this year would be 14,416,400*l.*, which is a saving of 408,000*l.* on last year. But it has been necessary to increase the estimates by more than 400,000*l.* on account of the rise in prices of fuel, clothing, provisions, &c. Referring to Mr. Fowler's amendment to reduce the number of men by 10,000, Mr. Cardwell said that since the extra 20,000 men were added to the army on the outbreak of the Franco-German war, the number had already been reduced by nearly 12,000—namely, 9,000 from the British establishment, 1,102 from the colonial establishment, and two regiments of Madras infantry returned from China and Japan to the Madras establishment. The remainder of the 20,000 men are more than accounted for by the additions to the Engineers, Artillery, Cavalry, Army Service Corps, and Army Hospital Corps. Mr. Cardwell said the leading principle to be followed was to make reductions in those corps only where long training was not required, and in which the reserves were ready. The reserves for the year Mr. Cardwell stated at 62,719, of whom 7,973 belong to the army reserves and 31,522 to the militia reserves. Adding to this the 125,000 regulars, Mr. Cardwell thought that, considering the manifold duties the British army had to perform, this force could not fairly be called excessive. As to the auxiliary forces, Mr. Cardwell stated the militia (including the reserve) at 129,000 men; Yeomanry, 15,000; volunteers, 160,750; first army reserve, 10,000; second army reserve, 25,000—making a total of 462,754 regulars, reserves, and auxiliary forces, 416,838 of them being at home. With regard to recruiting, Mr. Cardwell allowed that there had been a falling off in the year. There had also been a large number of desertions. The quality of the recruits was most satisfactory. With regard to the volunteers, though there was a diminution in the actual numbers, the condition of the force was most satisfactory, and the new regulations had increased the proportion of efficients and extra-efficients. Respecting a chief of the staff, Mr. Cardwell said that a general officer would be immediately attached to the Horse Guards, with a salary of 1,200*l.*, to take charge of the Collective Intelligence Department, who will be responsible for supplying the Commander-in-Chief with any information, topographical, statistical, &c., which he may require. The Purchase Commissioners had spent about 170,000*l.* less than had been voted for them, at the same time every case had been considered which came within the equity of the Act. The soldiers' position with regard to pay and allowances was to be improved so that no man of the regulars or militia is to receive less than one shilling a day. The cost of this will be 197,000*l.*, but the actual addition to the estimates will only be 110,000*l.* The autumn manœuvres would take place again this year, but whether on the large scale of last year, or on a smaller scale simultaneously in Ireland, in the north of England, and at Dartmoor, was not yet determined. Sir JOHN PAKINGTON suggested that the debate should be adjourned. Mr. FOWLER supported the suggestion, and after a brief discussion the debate was adjourned until Thursday.

MISCELLANEOUS.

On the motion of the Earl of Rosebery the Lords have appointed a select committee to inquire into the condition of the country with regard to horses, and its capabilities of supplying any present or future demand for them.

The Lord Chancellor has fixed the second reading of the Supreme Court of Judicature Bill for Tuesday next, March 4.

According to statements made in both Houses the Murillo has not been released, and the investigation by the Spanish authorities is still going on.

On March 25 Mr. Gathorne Hardy is to move an address to the Crown praying her Majesty to bring to the knowledge of foreign Powers, in concert with the United States Government, the three rules agreed to under the Treaty of Washington, and to put upon those rules the true sense and meaning which it was understood was put upon them by this country, with a view to obviate future misunderstandings.

A bill has been printed, bearing the names of Messrs. Rathbone, Massey, Birley, Dixon, Morley, and Cross, which proposes to enable the mayor, aldermen, and burgesses of municipal boroughs in England and Wales to grant superannuation allowances to their officers, clerks, and servants.

The third reading of the Marriage with a Deceased Wife's Sister Bill was carried on Thursday, by a majority of 44 (98 to 54). It has been read a first time in the Lords.

In committee on the Army Estimates Mr. W. Fowler is to move a reduction of the number of men by 10,000.

Mr. Gladstone stated on Monday that the Government had no intention of applying to Parliament to repeal the twelfth clause of the Irish Land Act, and that they would not regard favourably any proposal to amend it.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—At the meeting of the board on Wednesday, Mr. Watson brought up the joint report of the statistical and school management committees, and moved that when two or more children of the same family attend a board school, the second and further children may be admitted at half the fee, except where the fee of the school was one penny. This, after a discussion of some length, was agreed to. The Rev. Dr. Angus gave notice for the next board day, that he would move that it was desirable in large schools opened by the board, "that the fees be gradually increased as the child passed from the infant to the junior, and from the junior to the senior school, provided always that all the children in any infant, junior, or senior school should pay the same weekly fees, and provided also that superior children should have access to the higher departments of education, if their parents were unable to pay the fees." The Rev. J. Rodgers said he would move the previous question on that motion. The board then adjourned.

DISTRAINT IN SHEFFIELD FOR THE SCHOOL-BOARD RATE.—Sheffield, we believe, says the local *Independent*, has achieved the questionable distinction of being one of the first towns in the country where

goods have been distrained upon in default of payment of the educational rate. It will be recollected that some weeks since Mr. Percy Rawson and Mr. G. W. Sharman were summoned for the non-payment of their poor-rate, the ground of their objection being that a small portion of the rate was applied by the school board for the support of denominational schools. The Stipendiary made an order upon them respectively for the payment of the amount of the rate; and the authorities allowed them a certain time to comply with it. That period expired on Friday, and as the money had not then been paid, the police authorities proceeded to make a distraint. Proceeding to the shop of Mr. G. W. Sharman at Heeley, Mr. Superintendent Gilley and a policeman seized a flitch of bacon, two bags of bran, and a bag of beans, which they removed to the White Lion public-house, a short distance from Mr. Sharman's shop. The amount of Mr. Sharman's rate is 1*l.* 12*s.* Mr. Gilley and his assistant subsequently paid a visit to the residence of Mr. Rawson, at Birkendale, where they seized three chairs, a coal vase, a towel-stand, a weather-glass, and some other articles. These were removed to a neighbouring house. The amount of Mr. Rawson's rate was 1*l.* 6*s.* 8*d.* It is almost unnecessary to remark that the value of the goods seized from Mr. Sharman and the furniture from Mr. Rawson is very much more than the amounts claimed. Unless the rates and costs are paid within five days, the seizures will be sold by auction. A few days since, a member of the Rev. Giles Hester's congregation called at the office of the overseer and paid the amount of the rev. gentleman's poor-rate. This was done without Mr. Hester's sanction. It is said that the rate-collector in another part of the town has, in one or two instances, himself paid the few pence objected to as being part of the school rate, and has thus prevented any necessity for resorting to summonses.

HULL.—At the last meeting of the Hull School Board, Dr. Rallitt, chairman of the bye-laws committee, reported several convictions of parents under the compulsory bye-law, and declared that after each conviction the average attendance at the schools had increased by hundreds.

The *Daily News* hears that Mr. Dixon's motion respecting the 25th Clause of the Education Act may not come on. An appeal will, it is said, be made to him by the Government not to bring it forward, as a bill to amend the Education Act will shortly be introduced.

MR. FORSTER AND THE EDUCATION ACT.—A deputation from the Sheffield School Board waited upon Mr. Forster on Monday to make some suggestions concerning the forthcoming bill for the amendment of the Education Act. Mr. Mundella, who introduced the deputation, said that the board found that when they came to put compulsory powers into operation they were in conflict with the Labour Acts of the country, and their hands were tied very much. The consequence was there was a good deal of dissatisfaction arising from the fact that one child who might be in the workshop escaped almost entirely any school attendance, while another child who ran errands for the grocer attended school full time. Mr. Forster said that if the board found that the child who goes to the workshop for part of the day does not go to school the other part of the day, they could proceed against that child like any other, and its parents could not allege that they had interfered with the Workshops Act, because they were not interfering with it but enabling it to be properly carried out. He was, however, opposed to a suggestion made by the deputation that a child should not be allowed to work half time unless it had attained a certain educational position, because they would be inflicting on a child who had the misfortune of ignorance the additional misfortune of idleness. He thought the school boards had the right of making his going to work depend on his going to school. Mr. Forster promised to give his best attention to other suggestions made by the deputation.

THE EDUCATION ESTIMATES.—It appears from the recently published Civil Service Estimates that of the education vote of last year, 2,305,000*l.*, only 1,922,743*l.* was expended. The grants to schools for scholars passed by the inspectors were only 724,194*l.*, being 245,740*l.* less than the department expected. Even the grants for school buildings, which were estimated at 80,000*l.*, fell short of it by some 34,000*l.* The Education Act, therefore, did not stimulate the denominational schools so much as the Education Department expected and prepared for. The whole expense incurred in the administration of the department and in the help of public elementary education was 1,107,430*l.*; a sum 351,000*l.* less than was voted by Parliament. The grant for Irish schools is set down at 413,449*l.*

A new religious work, entitled "A Day with Christ," by the Rev. Samuel Cox, will shortly be published.

The *Athenæum* states that the Rev. Professor Plumptre, with the assistance of several scholars and divines, is now engaged in the preparation of a work on an extensive scale, illustrative and explanatory of the various books of the Bible.

From the hundred and twenty-second annual report of the Book Society we learn that during the last three or four years no fewer than two million of copies of the "Pilgrim's Progress," the "Holy War," and other of their penny and twopenny books, have been issued and circulated, principally among the poor.

DEATH OF THE REV. DR. GUTHRIE.

(From the *Daily News*.)

We regret to have to announce the death of the Rev. Thomas Guthrie, D.D., the well-known and much-respected Free Church clergyman of Edinburgh. Dr. Guthrie died at St. Leonard's, where on the last day of January he arrived in pursuit of health. A malady from which he had suffered for twenty-four years past had been aggravated in the autumn of last year by a severe attack of rheumatism. After his arrival at St. Leonard's he became rapidly worse; and died at twenty minutes past two on Monday morning.

Dr. Guthrie's life was not marked by any very considerable changes. Born at Brechin, in Forfarshire, in 1803, the son of an influential merchant and banker there, he seems to have been from his early years destined to the Church. He was educated in the University of Edinburgh, and was then licensed to preach by the Presbytery of Brechin. Before entering fully on his ministerial career he went to Paris, where he acquired a general knowledge of medicine, with the view of giving medical advice and help to the sick poor with whom his pastoral duties would bring him into contact. On his return from Paris he went into his father's banking-house; and it was not till the year 1830 that he entered on what was to be the vocation of his life. In that year he was ordained minister of Arbilot, near Arbroath, in his native county of Forfar. Here he remained for some years, during which he formed an intimate friendship with Dr. Robert Lee, who was afterwards the well-known minister of the Old Greyfriars Church in Edinburgh. At that time neither of these eminent men had foreseen the ecclesiastical and theological changes which were hereafter to range them on opposite sides in the controversies of their time. Not long after Dr. Lee left Arbroath, Dr. Guthrie was translated to the church of the Greyfriars in Edinburgh, where his preaching soon gave him considerable celebrity. He had not been long in Edinburgh when the church of St. John was erected specially for him, and he was transferred to it in 1840. St. John's soon became the most popular church in Edinburgh. Strangers from a distance might be more attracted by the names of men of greater fame, but the minister of St. John's was the favourite of Auld Reekie herself. In 1843 the non-intrusion controversy, which had always troubled the Church of Scotland, came to a crisis, and Dr. Guthrie, who had thrown himself into it with all the ardour of his impulsive temperament, became, with Dr. Chalmers, Dr. Cunningham, and Dr. Candlish, one of the leaders of that great secession in which four hundred ministers resigned their livings in the Established Church, and went out from kirk and manse to found the Church anew on the basis of freedom and self-government. In all the labour and anxiety which necessarily accompanied the creation of the Free Church of Scotland, Dr. Guthrie took an important part. Second only to the great leader himself, the sudden death of Dr. Chalmers in 1847 left him the most popular preacher in Scotland. When the Free Church was securely founded, and there was time to turn to other labours, Dr. Guthrie took up with characteristic zeal and energy the movement begun by John Pounds, the cobbler philanthropist of Portsmouth, for gathering in, teaching, and humanising the wretched Arabs of the streets. The result of his fervent appeals was the founding of the original ragged-schools of Edinburgh, and the eventual establishment of such schools in all the chief towns of the kingdom. He became afterwards more widely known as the author of some popular volumes of sermons and religious reading, and especially as the editor of the *Sunday Magazine*.

Dr. Guthrie differed in many essential respects from the common type of the Scottish preacher. Tall and spare, as the friendly nickname of Lang Tam, given him by the Edinburgh people, indicates; with a lofty forehead, and a singularly mobile face, he had more of the popular orator in him than of the logician, the theologian, or the scholar. His preaching was an appeal to the feelings. He took his audience to the verge of uncontrollable laughter, and then melted them to tears. It was said of him that everybody who went to hear him understood all he said, and could give a good account of the sermon afterwards. Yet his discourses were by no means argumentative. Apparatus of criticism there was none. He was in the habit of saying that the Common Version was enough for him, and never attempted to give even the words of the Common Version anything but the common meaning. He had an intense love of natural scenery, a vivid enjoyment of all the sweet sights and sounds of outward nature, and he could convey that enjoyment to his hearers. But the appeal to the human sympathies of his audience was his chief source of strength. In this he was irresistible. When his strong voice shook, and a glance of the tenderest pity flashed from his eyes, there were very few who were not moved to tears. Speaking one day about an Education Bill just brought in by the Lord-Advocate, the thought flashed across him that the Free Church had been accused of supporting it for sectarian reasons, when he suddenly broke off his argument, and, with tears running down his cheeks, exclaimed, "What care I for Free Church, or any Church upon earth, in comparison with my desire to save and bless those poor wretched children in the High-street!" An intelligent auditor afterwards said of this exclamation, "It was as though a shock of electricity had passed through the audience." Dr. Guthrie's chief force as a preacher was, however, not derived from any impromptu expressions. His discourses were, we believe, carefully prepared, and the most striking passages were often committed to memory. In the four sermons he published under the title of "The City; its Sins and Sorrows," there are some singularly graphic descriptions of Edinburgh as seen from the heights hard by the city; and again, of the same ancient capital on a nearer view, where her sins and sorrows hide themselves. He was fond of telling his personal experiences in that mission to the outcast children of the streets which he had almost made his own. He was as welcome to the school as to the church, and was as much admired and reverenced by the little Arabs he had saved as by his congregation. Dr. Guthrie was a man of a great, genial nature, a true philanthropist, a preacher who had the fire of earnestness, and a writer whose works, if not written to live, were, at least, useful and valuable in their day.

"The Life of William Anderson, LL.D., Glasgow," by the Rev. George Gilfillan, Dundee, is being prepared for publication towards the end of April.

Mr. Bret Harte, the author of the "Heathen Chinee" and numerous humorous stories, will shortly visit this country.

ASYLUM FOR FATHERLESS CHILDREN.—The anniversary dinner was celebrated on Friday at the London Tavern, the Lord Mayor in the chair. The list of subscriptions amounted to 1,438*l.*

THE ENDOWED SCHOOLS ACT, 1869.—Printed copies of several schemes under the new Act have been issued to order of the House of Commons. The following is a brief summary of each scheme:—"For the management of the endowed school at Bromley, and of the endowments thereof, under the gifts of George Wilson, Launcelot Tolson, and John Lascoe, and of all other endowments attached thereto in the county of Kent. For appropriating for the advancement of education the endowment left by Mrs. Blunt, at Churchdown, in the county of Gloucester. For the management of the school founded by John Cross, for the townships of Myerscough and Bilsborough, in the county of Lancaster. For the management of Hacker's Charity at Flintham, in the county of Nottingham. For the management of King Charles the First's School at Kidderminster, in the county of Worcester. For applying for the advancement of education, the Dole Charity, founded by Joseph Watkinson; and the Dole Charity, known as Cow Close Gate Dole, at Ilkley, in the county of York. For the management of the the schools founded in the parish of St. Martin-in-the-fields, Westminster, and known as the parochial schools. For the management of the Hospital of William Wyggeston, and thereof, more particularly of the Wyggeston Hospital Schools in Leicester, in the county of Leicester. For the management of the school founded in the yaar 1632, by Francis Theobald, in Needham Market, in the county of Suffolk. Mr. Roby, now one of the Endowed Schools Commissioners and formerly secretary, in his examination before the Endowed Schools Committee on Friday, made three important suggestions for the amendment of the Act:—1. That all the public schools, such as Eton and Harrow, at present exempted from the power of the commissioners, shall, with the consent of the governing bodies, be brought under their operation. 2. That the 19th section of the Endowed Schools Act, which protects the Church of England endowments, shall be repealed, leaving the only restriction in the Act in favour of Quakers and Moravians, and schools established within fifty years. 3. That there should be a public examining body, having control over all schools except elementary ones, and which examining body shall be directly responsible to the Minister of Education.

THE SOUTH WALES STRIKE.—Several attempts made during the past week to settle this disastrous strike have come to nothing. After some negotiations with Mr. Crawshay, his men not only declined to accede to his terms, but refused to listen to any terms except they were invited by letter from that ironmaster. The tradesmen of Merthyr, having exhausted the means at their disposal for giving relief and granting credit to the men on strike in that neighbourhood, convened a meeting with a view to bring about a compromise between the manager of the Dowlais works and those who lately left their employment there. It having been ascertained that the original offer of Mr. Menelaus was still open, provided the men accepted it at once, a mass meeting was held on Monday, at which the terms offered by Mr. Menelaus were unanimously rejected, and it was also resolved that no further meetings should be held until they were convened by the masters. The men were to go in at the ten per cent. reduction. On March 15th the terms were to be reviewed, and a new settlement made; meanwhile the men were to be free to leave at a day's notice if the fresh proposals were not satisfactory, or to be dismissed at a day's notice if the men did not go in at all the firms in the district. The point on which the negotiation broke down seems to have been the demand by the men of the promise of a return to the higher scale of payment on a definite day. On so comparatively small a point these important negotiations have broken down. This renewed failure has thrown the town of Merthyr into a state of great despondency, and the tradesmen are described as viewing the prospect with despair.

Literature.

THE PRIMATE'S CHARGE.[*]

Now that the Primate's charge, which, as our readers may remember, was delivered in seven parts, is before us as a whole, and that we are better able to appreciate its general drift, we are struck as much by the Christian spirit and temper of the man as by the warping and narrowing influence which his ecclesiastical position has exerted upon a nature essentially generous and Catholic. Looking at the addresses as the utterances of the chief prelate of the Establishment, we cannot but admire their soundness of judgment and moderation of tone, the skilful way in which they present the advantages of the Establishment, and the practical sagacity by which their counsels are marked Those who think that the maintenance of the Establishment is the great end they should seek to secure, could not do better than put themselves under the guidance of so judicious a leader. On those even within the Church, who think that this is at best but a secondary end, that the assertion of distinct principles is infinitely more important than the preservation of any political institution; and that to purchase the security of the Establishment by a compromise of the truth is to sacrifice the very ends for which it exists,—they will make a very different impression. The archbishop does not adopt the anxious and even desponding tone which some of his Episcopal brethren have employed. "The Church of England (he says) "has lasted for a long time, and, please God, "we have resolved that with more or less of its "present constitution, it shall last till the Lord "comes." If this resolution have reference to the Establishment, as from its terms we must suppose, we venture to doubt whether this determination, however firm it may be, will prove of much avail. There is an advantage, however, which the Primate evidently understands in speaking with boldness and decision, and the confidence which he expresses, and, no doubt, cherishes, renders it almost impossible for him to understand rightly the position of his opponents, or to measure the effect which his representations produce on them.

The archbishop is, we need not say, a great admirer of the comprehensiveness of the Church, and if he carried out his views to their necessary result, we could respect his consistency. But it certainly seems to us as if he was comprehensive only where the interests of the Establishment demand it; beyond that he can be as rigid as any. He reviews briefly the history of recent ecclesiastical suits, rejoices in the failure of the prosecution of Mr. Gorham to obtain a decision which would have restrained the liberty of the great Evangelical party, is thankful that in the judgment on the "Essays and Reviews" the court "did not go beyond the wise limits which "the Church had hitherto maintained," and endeavours to abate the alarm which the Bennett judgment has excited in so many minds. Here is breadth enough, and if it is to be justified at all it must either be on the ground that, as a National Establishment, the Church should be broad enough to include all citizens, or that, as a Christian Church, it should embrace within it all who love the Lord Jesus Christ. The Primate holds neither the one nor the other. "I am not going," he says, "to maintain that there ought to be room for "every man in the Church of England for "whom there is room in heaven. Of course "there are points, some even of not primary "importance, on which, if men differ, it is im-"possible they can be united in the same com-"munion." This granted, we should have thought the cases he has referred to must be of this character.

The controversies in question certainly related to points of vital moment, if any differences of opinion can be esteemed vital. They affected the authority of revelation, the nature and origin of the spiritual life, the character of Christian worship. Yet the archbishop points with satisfaction to the latitude that was allowed in relation to them. But when he comes to speak of others far less grave and serious, he is unable to admit the same liberty. "All who know the history of the "discussions of former ages, to say nothing of "our own, grant that it is totally impossible to "have in the same Church persons who cannot "do without bishops, and persons who can do "without bishops." But why impossible? It might have been said before the experiment was tried that it was impossible the same Church could contain those who believed the adoration of the Host to be idolatry, and those who believed the Christian ritual to be incomplete without it. If, contrary to all reasonable anticipations, they can remain in the same Church, provided it be established, why might not Presbyterians and Episcopalians come into like relations? So again, "If one "man holds that infants ought to be baptized, "and another that they ought not, it is a very "difficult matter indeed to suppose that they "can be united in the same communion." But where, we ask again, is the difficulty? We are so far from admitting the impossibility of union, that our only wonder is that Christian brethren should remain separated from each other on such trivial grounds. We must thank the archbishop, however, for the tacit admission here. His reasoning at least neutralises the charge of schism so often brought against Dissenters; for if men with such differences of opinion cannot remain in the same Church, they must of necessity form separate communions. We confess ourselves, however, unable to sympathise with the theory of comprehensiveness which would keep in the same Church men who have vital differences as to the efficacy of baptism, but refuses to believe in the possibility of union between those who differ as to the period of life at which baptism should be administered.

We have touched only on one question raised by the Primate, but it is one which sufficiently indicates the tone and tendency of his views. He speaks as one who believes in the necessity of an Establishment, but who would make it as broad and as useful as possible. We respect his cordial earnestness and sincerity, we honour the faithfulness with which he impresses on clergy and laity alike the necessity of personal holiness, we admire the ability with which he supports his views, but with the strong Erastianism which pervades his charge we can have no sympathy, and we do not believe that it will ultimately strengthen the Church's power.

[*] *The Present Condition of the Church of England. The Charge at his Primary Visitation, 1872, by the Archbishop of Canterbury.* (London: Macmillan and Co.)

"MEN OF THE THIRD REPUBLIC."[*]

These sketches, with, we think, one exception, appeared some time ago in the pages of the *Daily News*. They have been slightly, but not materially expanded, and now form a very attractive volume. The author is observant, dashing, versatile—gathers up the salient characteristics of his subject into a term with remarkable facility, and yet very seldom oppresses the reader with the idea of onesidedness, as is so often the case with articles written under similar circumstances. Clearly the writer is a man of the world—with all the suavity and cynical grace of complete self-possession. This is *the* characteristic of the style that first takes hold of one. But by-and-bye we discern that, under all what we might call the untoward experience that is necessary to produce this habit of mind, there is a freshness of sympathy and a fairness of disposition which, never obtruded, suffice to qualify these other qualities, and to impart a remarkable variety to the volume. M. Rouher, "ruling as the governor of a prison, may be "said to rule over a community handcuffed "and gagged," is, so to speak, set in his own atmosphere of noise, and just faithfully looked at; and M. Thiers no less so as the incarnation of good-natured bravery and liveliness. "It is a curious commentary on national manners," remarks the author, "that so nimble and vola-"tile a personage, who could hardly be named "without a smile by Englishmen, should be con-"sidered one of the most serious men in France." Our author has peculiar sympathy with the *roués*—the dashing, lively, Parisian wits—and can at the same time write with a subdued enthusiasm of the self-denials of men like Hyacinthe and Monsigneur Dupanloup. He says a good word for Rochefort, "whose "instincts were always good and his behaviour "invariably weak"; and is certainly moved as much as you can expect a writer of his type to be by the strong, stern eloquence of Gambetta—that "athlete" who is yet weak in health, and who may yet some day be head of a French Republic. Here, more strongly than elsewhere, the writer's Republican sympathies come out. Scornful, toilsome Dufaure, and quiet, good, persuasive M. Grévy—"one of the men who do "their duty without making a stir about it, "who think there is no need to be noisy, and "never shock anybody"—are treated with the same impartiality. So he runs through the circle of the eminent men of the Third Republic—M. Louis Blanc, Alexandre Dumas, Ernest Picard, General Faidherbe, and the rest—ever and anon saying the sharpest things, condensed like epigrams. Here are a few samples:—

"MacMahon had little to say on any subject; but he was regarded as the most chivalrous among officers—for, as the world is ordered at present, a man who would not abet the swindling of a penny at cards may consent to aid in cheating the liberties of a whole nation from it without ceasing to be the soul of honour."

Here is a piquant contrast surely:—

"M. Thiers' utterances snap with witful shrewdness, but require to be underlined by the speaker's smiles and gestures to produce their full effect; whereas the conversation of M. St. Hilaire might be stenographed straight off, and be printed as it stood, without there being any need to correct the proofs. . . . It is not even very certain whether M. St. Hilaire understands the meaning of Parliamentary tactics. All he knows is the part of persuading men to be reasonable; and the fact that by no other magic than this he should have succeeded hitherto in keeping M. Thiers' party compact, is a proof, if one were needed, that the French are only unmanageable when coerced by unreasonable means."

Again, though the rule is not invariable:—

"When a man constitutes himself the advocate of existing institutions, he may be called upon for the why and the wherefore; when he proposes to demolish institutions his good motives are taken far granted."

The work abounds with smart sayings, of which these are fair samples, and by most readers they will be enjoyed. He can crack a joke and tell an anecdote too:—

"With respect to Gambetta's vigour of mind a curious anecdote is told. It is asserted that, being placed as a child in the custody of some persons he did not like, he wrote to his father to inform him that, unless he were immediately taken home, he should put out one of his eyes, and as his father did not receive this communication with the respectful attention it should have commanded, he actually carried his threat into execution. . . . . His likenesses are generally taken in profile."

With a wise discretion the author reserves his best wine till the last. The article on "Victor Hugo," which is much longer and more complete than the others, is wholly new, and we think strikes a higher note than any of the others, save those on Bishop Dupanloup and Père Hyacinthe. This writer—who is *au courant* of all the talk of the Paris clubs and boulevards—who is familiar with all the outs and ins of Parisian life, has yet a high ideal of the duties of a citizen, and in the artice on "Victor Hugo" it finds most pronounced expression. This is worthy of being quoted and studied:—

"It can scarcely be remembered without regret that when his country most needed his help Victor Hugo was more occupied with literature than with politics. . . . It is certain that the presence of Victor Hugo and other illustrious men in Paris would have acted as a check on many evil things; and they had no right to stand aloof when they were needed. It was something unworthy and ridiculous to fling accusations against Cæsar from a marine villa or a snug lodging abroad, and rail at him for taking venal or stupid people into office, when all worth and talent of their country refused to serve it. Had Victor Hugo stood forward as he was morally bound to do, the fatal day of Sadowa might have never happened, the disastrous ministry of M. Emile Ollivier would have been impossible, and France would have been spared the overwhelming ruin which fell upon her when absolutely abandoned to the counsels and government of the feeblest mediocrity." . . . . "Victor Hugo occupies in France a position something like that of Mr. Carlyle in England. It has been said that he is rather a great child than a great man, and that he has the caprice, the generosity, and the rashness of a boy. It has been also the fashion of late to add that he should never have mingled in the ignoble strife of politics. He was, it was urged, infinitely above all emperors, presidents, and ministers—a seer, not a deputy. Those who seriously maintain such an opinion must have a mean and false idea of the functions of Government. If the wisest men of a nation refuse to serve it, they must leave the supreme control of its affairs to persons who are less capable of directing them. The fortune and happiness of millions may be ruined because no intelligence competent to save them will take part in the business of administration. This strange idea seems to have been propagated, and widely propagated, by dull men, who knew of their dulness, and desired to find an excuse for remaining in authority by asserting the astounding proposition that authority should be dull. That notion has always been a popular delusion in England, but it was never so in France, and those who entertain it anywhere are only worth enough time and attention to give them a short answer. Everyone is bound to serve his countrymen who has the intellect to serve them well. The quality called patriotism is not much in favour with modern thinkers; and a philosopher may feel as kindly towards a Japanese as towards his own people. But every society must have laws and a government suited to its peculiar state of civilisation for the general tranquillity and for the general good. It is a duty of the highest wisdom to administer and uphold those laws when they are beneficent, to correct or endeavour to amend them when they are not so."

This is a piece of calm political wisdom, which, in view of certain literary developments in England, has a certain force for us as well as for Frenchmen.

[*] *Men of the Third Republic.* (Strahan and Co.)

OUR SEAMEN.[*]

The attempt in the House of Commons last week, on the part of Mr. Eustace Smith and Mr. Gourley, to get a libel case discussed there under plea of a mere point of form, will perhaps

[*] *Our Seamen: an Appeal.* By SAMUEL PLIMSOLL, M.P. (Virtue and Son.)

draw more attention to this book than even its own remarkable character would have secured for it. And its character is sufficiently remarkable. It breathes throughout an air of the most complete sincerity, and it is full of earnestness—at the end transforming itself into one of the most eloquent, yet one of the most unvarnished, appeals we have ever read. Not Burke's great speech on Warren Hastings, not Wilberforce's crowning appeal, surpasses it, for the art, and yet the unpolished naturalness, with which the points are put before us. But surely Mr. Plimsoll, after the manner of those who devote themselves morbidly to studying special evils, somewhat exaggerates the awful disregard of life shown by a large section of our British shipowners. He tells us that ships are sent to sea so utterly unseaworthy and overladen that anyone can foretell that all the chances are of their going to the bottom, if "but a breath of wind do stir wrinkled old "ocean's face" rather than of their ever reaching port. How else account for the fact, certified by the Board of Trade, that of the 1,807 wrecks in 1871, 856 happened when the force of the wind did not exceed a strong breeze in which the ship could carry single reefs and topgallant sails, and 149 when there blew only "a moderate fresh gale"? He declares that not a single old ship has for years at certain ports been broken up; but that after the underwriters refuse to insure such vessels, mutual insurance clubs are got up, and the old hulks simply sent to sea till they suddenly open up and sink, in calm sea it may be, and all hands with them. No inquiry is ever made in such cases, and usually the owner gains rather than loses by the "loss."

"No means," he says, "are neglected by parliament to provide for the safety of life ashore; and yet you may build a ship in any way you please—you may use timber utterly unfit, you may use in it quantity inadequate, but no one has any authority whatever to interfere with you. You may even buy an old ship 250 tons burthen by auction for 50*l.*, sold to be broken up, because extremely old and rotten; she had had a narrow escape on her last voyage, and had suffered so severely that she was quite unfit to go to sea again without more being spent in repairs upon her than she would be worth when done. Instead of breaking up this old ship bought for 4s. per ton.—(the cost of a new ship being 10*l.* or 14*l.* per ton.) as was expected, you may give her a coat of paint—she is too rotten for caulking—and to the dismay of her late owners, you may prepare to send her to sea. You may engage men in another port, and they having signed entirely without seeing the ship, you may send them to the port where the ship lies, in the custody of a runner. You may then, if you have managed to insure her heavily, load her until her main deck is within two feet of the water amidships and send her to sea. Nobody can prevent you. Nay more, if the men become restive, you can arrest them without a magistrate's warrant and take them to prison, and the magistrates (who have no choice) will commit them to prison for twelve weeks with hard labour, or better still for you, you may send for a policeman on board to overawe the mutineers, and induce them to do their duty! And then, if the ship is lost with all hands, you will gain a large sum of money and you will be asked no questions."

Even in the case of ships duly insured, Mr. Plimsoll says that the risk is so divided and spread amongst a number, that no single individual has any inducement to contest the claim, although there may be hints of overloading, undermanning, or other such abuses. He tells us that ships are actually built—for, whilst houses are inspected in course of building, and whilst factories and other places are under Parliamentary Act, ships can be built any way or with any material the builder chooses—with material so bad and so insufficient, that the ship is unseaworthy in the course of a year or two—that vessels are rattled up with sham bolts—"devils," they seem to be very rightly called!—which are merely a bolt head and no more, in place of a bolt piercing right through the timbers. In some instances real bolts have been found so spare as merely to be sufficient to hold the timbers in their places as we are assured. The sailors are helpless, because they sign the articles before they know, or can know, what the ship really is; since there seems to be a recognised trick of re-christening old vessels; and if, after that, the poor fellows refuse to proceed to sea, the owner can have them imprisoned for a period of from three weeks to three months; and sailors, as a class, face the sea and certain death rather than risk the contamination and degradation of a gaol! The only vessels that are inspected are *passenger* ships, and this presumedly rather for the sake of the passengers than of the crews; for the only *carrying* vessels which the Government looks after to see that they are seaworthy and not overloaded are those conveying Government stores, which, of course, have some clear value to Government!

This is but a fraction of the terrible indictment which Mr. Plimsoll raises against a large body of shipowners. He candidly tells us that shipowners as a class are as careful of the lives of their men as other employers of labour; and that, considering the condition of complete irresponsibility which they occupy, it is surprising that things are not even worse than they are. Large numbers of the more influential shipowners are on his side; and a number of the most important Chambers of Commerce in the country have memorialised for legislation on the subject. This is the strongest proof Mr. Plimsoll has given in his book, though we must say that his plan of heliotyping letters, printed matter, &c., carries a remarkably convincing weight. Yet we feel that if all the charges Mr. Plimsoll raises are colourably true, it does amount to an argument against that ultra-liberty of the individual which we do right to prize and fight for. But, since we have passed Acts for the inspection of buildings, and of mines, and for the regulation of factory labour, it does seem to us that as good a case has been made out for the Governmental survey of *carrying* ships; and, at least, we cannot help thinking that the Royal Commission which Mr. Plimsoll craves should be granted, though it were only to show whether things are really better or worse than he represents them. Mr. Plimsoll thus decisively disposes of the suggestion that sailors should protect themselves by declining to join ill-built or ill-found, or over-laden vessels:—

"For the most dangerous employments there are always men ready and waiting. The simple fact is that working men have no choice; their own needs are pressing, their wives and children look to them for bread. While they hesitate (if they do hesitate) they hunger; and so, as each man thinks all men mortal but himself, he goes to work and takes his chance. Seamen, too, are far more unprotected than other men, and this is especially so in the case of overlading (so great a cause of disaster); for their articles are signed beforehand; they have no choice in the matter of loading; and if they refuse to sail for any cause, they can be, as they have been, and as they are, sent to gaol for periods of three weeks to three months—and even have, to my own knowledge, gone to sea and to death, in spite of tearful entreaties of wife and sister, driven by this cause alone, owing to the almost invincible repugnance of respectable men (the men I have in my mind were engineers) to the contamination, the degradation of a common gaol."

In this manner he recites the terrible temptation that the lack of Government protection throws in the way of the needy or the greedy shipowner:—

"Shipowners, as a class, are really careful of their men's lives, and neglect no means of safety known to them; and that they are so, considering that the law leaves them entirely free to neglect those means if they pleased, is a fact very much to their credit. But there are in every large class of men some who need the law's restraint, who, without it, have no hesitation in exposing others to risk, if by doing so they can augment their own profits. Amongst these are the pushing and energetic, and sometimes needy men. What wonder is it, therefore, if these, under the pressure of competition or greed, should habitually decide points, where the right and wrong are not very clearly defined, in a sense favourable to themselves? Thus, suppose a ship will take 900 tons of cargo with safety, leaving her side one-third as high out of water as it is deep below it; and suppose, further, that the freight of 700 tons is absorbed by expenses—wages of seamen, cost of fuel, wear and tear, interest of capital, cost of insurance, &c.—leaving the freight on the remaining 200 tons as profit to the owner, it is clear that by loading an additional 200 tons the profits are doubled, while the load is only increased by about a quarter more; and this addition will not load her so deeply as to prevent her making a good voyage, if the weather is favourable. What wonder is there, I say, that needy or unscrupulous men adopt the larger load? They are safe in any case. If the vessel makes her port, they secure a very great profit. If she meets with rough weather, and is lost, they recover her value (in too many instances more than her value), and so go on again."

But the most overpowering portion of the book, as we have already said, is the appeal at the close. In course of it, Mr. Plimsoll gives some personal facts of great interest, as showing how he came first to interest himself in working men, and the sailor class especially. The cases he gives, under initials, of those who have suffered from the operation of the present system are very touching indeed; but we must content ourselves with giving this passage more especially relating to himself:—

"I have shared their lot; I have lived with them. For months and months I lived in one of the model lodging-houses, established by the efforts of Lord Shaftesbury—there is one in Fetter-lane and another in Hatton-garden, and indeed they are scattered all over London. I went there simply because I could not afford a better lodging. I have had to make 7s. 9½d. (3s. of which I paid for my lodging) last me a whole week, and did it. It is astonishing how little you can live on, when you divest yourself of all fancied needs. I had plenty of food, wheat bread to eat all the week, and the half of a herring for a relish (less will do if you can't afford it, for it is a splendid fish), and good coffee to drink; and I know how much, or rather how little, roast shoulder of mutton you can get for 2d. for your Sunday's dinner. Don't suppose I went there from choice—I went from stern necessity (and this was promotion too) and I went with strong shrinking, with a sense of suffering great humiliation, regarding my being there as a thing to be carefully kept secret from my friends. In one word, I considered it only less degrading than spunging upon friends, or borrowing what I saw no chance of ever being able to pay.

"Now what did I see there? I found the workmen considerate for each other. . . . I have seen a man [after another day's unsuccessful hard search for work] sit down wearily by the fire (we had a common room for sitting and cooking and everything), with a hungry despondent look—he had not tasted food all day—and accosted by another, scarcely less poor than himself, with, 'Here, mate, get this into thee,' handing him at the same time a piece of bread and some cold meat, and afterwards some coffee, and adding, 'Better luck to-morrow: keep up your pecker.' And all this without any idea that they were practising the most splendid patience, fortitude, courage, and generosity I had ever seen. You would hear them talk of absent wife and children sometimes—these in a distant workhouse (trade was very bad then)—with expressions of affection, and the hope of seeing them again soon; although the one was irreverently alluded to as 'my old woman,' and the latter as 'the kids.' . . . It was impossible to indulge self-pity in circumstances like these, and emulous of the genuine manhood all around me, I set to work again; for what might not be done with youth and health? and simply by preparing myself rather more thoroughly for my business than had previously been considered necessary, I was strong enough to live more in accordance with my previous life, and am now able to speak a true word for the genuine men I left behind, simply because my dear parents had given me greater advantages than these men had had. But I did not leave all at once. I wanted to learn the lesson well; and, though I went reluctantly, I remained voluntarily, because the kindly feeling I took with me had changed into hearty respect and admiration."

BRIEF NOTICES.

Music and Morals. By the Rev. H. R. Haweis, M.A. (Strahan and Co.) We gladly welcome this second edition of a very attractive book. In spite of its title there is little attempt at strictly abstract classifications; the author's bent is rather to historical than philosophical study, and biography he writes with no little brilliancy. After the biographical sketches, the chapters on "Violins" and "Bells" are probably the best, but every paragraph is thoroughly readable. There are no substantial additions to this edition, but various errors, mainly of fact, have been corrected. We noticed the first edition at some length when i appeared, we only now add that we thoroughly agree with the author when he says, "Before the musical art "accomplishes its highest mission among us, it must "become a real, not an artificial, expression of the "emotions as they work in English hearts and English "homes."

The Everlasting Righteousness; or, How Shall Man be Just with God? By Horatius Bonar, D.D. (Nisbet and Co.) It is astonishing that a man of the genius and originality of Dr. Horatius Bonar should write a volume on the leading doctrines of the Calvinistic Creed, and say scarcely anything that is new. Calvinism is strong, and, earnestly held in relation to action, gives initiating impulse and the power to *do*. But as a mere intellectual deposit, its tendency is certainly to cramp and press the individuality into set and narrow grooves. How sweetly buoyant and true are Dr. Bonar's notes in song, where he is no *less* a Calvinist than he is here. His life there finds outlet, and justifies the doctrine in illuminating it; but when he aims at reducing the whole mystery of God's manifestations, and work in the soul of man, to some logical relations, he is just like those who have gone before him, and in fact in a large degree repeats the dry old arguments. A pressure is put on mere terms, and logical distinctions are assumed to be real. "The manifold blessings flowing from "Resurrection and Ascension are not to be overlooked; "but nowhere does Scripture teach *justification* by "these." Such is a specimen of the way in which substitution, imputed righteousness, and other topics, are treated—all on the ultra-*judicial* or purely legal principle. It is something that Dr. Bonar frankly admits that the tendency of modern thought and modern theology is to refuse the judicial settlement of these questions. But Dr. Bonar always writes in a clear, terse, elegant style; and for a fair statement of the Calvinist position we could scarcely name a better manual of recent date. It shows rare powers of thinking, and a most intimate knowle lge of Scripture.

Phillis Phil: or, Alone in the World. By M. Keary. (Warne and Co.) This is a very good story, with a moral, but it has some character, too. Poor Phillis, depressed by lack of appreciation, and her friend the milkman, and Miss Blossom—no less than the old couple, Mr. and Mrs. Duskett, who, after her disappearance, discover she is their own granddaughter, and have a deal of trouble to trace her—are fairly done. In spite of the lesson which rather spoils the story, there are true touches of human nature in it, and the writing is on the whole very good.

Mrs. Skagg's Husband, by Bret Harte (Routledge), introduces us to a powerful style of art—very realistic, and yet owing its whole effect to sheer boldness of imagination. That chapter, the "Iliad of Sandy Bar," describing how two men quarrelled, fought, and were reconciled in the moment of death, is very powerful; and yet, in spite of the realism of the thing, you somehow catch a certain disbelief in it creeping over you before the climax is reached. Realism in one word is by Bret Harte rather overdone. But a better volume for a railway journey or a quiet hour at home after the labour of the day could hardly be conceived; and a good deal of information will also be easily got as to the style of life among the adventurers of the Great West.

Gold Elsie (Strahan and Co.) is not, perhaps, quite so good a specimen of Madame Marlett's power as "The Princess of the Moor," which we noticed a few weeks ago. There are more characters in it, and the

interest is hardly sufficiently concentrated perhaps; but it is calculated to give a capital idea of German domestic life, and there are a few characters whose acquaintance is right well worth making. The book has been very nicely got up by its English publishers, and it is fitted to be a nice prize or gift-book.

NOTANDA.

Over a hundred years have elapsed since Junius set quidnuncs by the ears as to the authorship of the famous "Letters." A century hence it is probable the literary world will still be disputing on the momentous question, for the mystery, like port, seems to be considered all the better for age. Hibernating for awhile, the Junian controversy is at intervals reopened, the slightest new or assumed light being seized upon for fresh discussion. Pitt, we are now gravely assured, told the fourth Lord Aberdeen that he knew who Junius was, and he was not Sir Philip Francis. If true, this of course removes one author from the field, and all the learned arguments as to the identity of Junius and Francis, because both dotted the i with a dash, in other respects punctuated the same, fall to the ground. However, there are yet Lords Temple, Ashburton, and Grenville; John Wilkes, Burke, and Single-speech Hamilton, with some twenty lesser lights, who have been accused of the authorship, and as we are still in the dark as to the real author, there is yet plenty of room for investigation and debate. Hamilton and Burke, to be sure, denied any knowledge of the subject. But what of that? Did not Sir Walter deny that he wrote "Waverley"? As to the letters themselves, sixty-nine in all, the first appeared in the *Public Advertiser*, Jan. 21, 1769; the last in the same month, 1772. The March following they were published in book form, and though both printer and bookseller were prosecuted, the author preserved his incognito. Impenetrable anonymity like this is, it must be admitted, attractive for its very mysteriousness, but the subject has been ridden to death without result. Perhaps the Nile controversy, if subject for debate there must be, might be revived. Who, for instance, wrote the "Whole Duty of Man"?—a knotty point long in abeyance. Was it Archbishop Sterne, Sancroft, Frewen, or Woodhead; Drs. Chaplin, or Hawkins, or my Lady Packington? Maybe it was neither, but it has not been trotted out of late. Junian disputants had therefore better turn their attention thitherward, and give us a little variety.

Commemorations are the order of the day, and on Thursday last the good people of Thorn, assisted by many scientific notabilities, native and foreign, celebrated the 400th anniversary of the birth of one of Germany's greatest sons—Copernicus, born in the above town, Feb. 19th, 1473. Nicholas Copernicus came of a noble race, was educated for a doctor of medicine; in 1500 he obtained a professorship of mathematics at Rome; subsequently returning home he became a canon in the Church. Astronomical research from this time engaged his attention, though neither clerical nor medical duties were neglected, and in 1543 appeared his "De Revolutionibus Orbium Cœlestium," which overturned the existing systems of astronomy, and confirmed that of Pythagoras. This work, which won for himself enduring fame, was completed thirteen years previous to publication, and when at length it was given to the world, the author lived but to see the printed copy a few hours before his death. Even this is open to doubt, for some authorities state that the veteran astronomer had the printed tome placed in his hands all too late except to grasp it with a death-grip. His grave was in the cathedral to which he was attached. Like many others who strive to change general belief, Copernicus was placed under a ban—though, more fortunate than some, he had passed beyond human interdict when Pope Paul V. condemned his work in 1616; a prohibition which was removed only so recently as 1818 by Pius VII.

Gustave Doré and Blanchard Jerrold are about to do for the modern Lutetia that which they have recently done for the modern Babylon, and the work is to be published simultaneously in the two capitals. M. Doré, it may be imagined, will feel more at home in delineating Paris, though *en passant* it may be added, Strasbourg was the place of his birth; while Mr. Jerrold will probably feel less a stranger in the chief city of France than did his colleague in that of England, for several published works attest that the author of "Chronicles of a Crutch" is quite at home in Paris.

The Rev. Dr. Barclay, Principal of Glasgow University, who died on Sunday last, was one of the goodly band of persons who, from being Parliamentary reporters, have achieved distinction. Dr. Johnson, it will be remembered, was one of the first to report debates, though of course it will also be borne in mind that he was not present, but made them up as he thought they ought to have been spoken. Dr. Barclay, however, was really a reporter, and from 1818 to 1822 sat in the gallery as a representative of the *Times*.

Candidates for Parliamentary honours are coming forward in all directions, and amongst them Mr. Daniel Thwaites has announced his intention of contesting Blackburn on independent principles at the first opportunity. Mr. Thwaites is an extensive local brewer, and as such, though his views on political questions are unknown, is sure of considerable support, for in Blackburn beer and banks rule the roast. Of Mr. Thwaites, however, we know sufficient to be certain that he will never set the Thames on fire. His candidature ought to turn the scale in favour of Liberalism. Conservatives have at recent Blackburn elections only been victorious by small majorities. Beer, it is certain, will be to a barrel on the Tory side, in revenge for the Licensing Act. Many of the Blackburn publicans must of course vote for Mr. Thwaites, many others will support the sitting members, who are connected with similar interests. Thus there is a prospect of a division in the camp, by which Professor Morley, the editor of the *Fortnightly Review*, if chosen again to stand a contest with a Liberal colleague, ought by the aid of the ballot to be returned.

Few English authors have had the honour of being thought worthy the trouble of a concordance of their works. The Laureate, an almost exceptional instance, has seen one devoted to his poems during life, and through the industry of a lady a Concordance of Shakespeare was recently published; a volume which resulted in the curious discovery that the Bard of Avon never once mentions the dog in terms of commendation. Another addition to this class of literature may shortly be expected, Mr. W. F. Peacock, of Manchester, having devoted five years to the compilation of a "Dickens Concordance."

The plain-spoken work, the "True History of Joshua Davidson," has been received with the reverse of a welcome by a section of Churchdom, and placed in their *Index Expurgatorius*. A new edition is soon to appear, which, it is understood, will contain a prefatory explanation of the author's real intention. Mrs. Lynn Lynton, the well-known contributor to the *Saturday Review* and numerous periodicals, a novelist of some note, is believed to be the writer. B.

Miscellaneous.

THE LOCKE-KING TESTIMONIAL.—The hon. member for East Surrey, it will be seen, is to receive some fitting acknowledgment of his long services to the Liberal cause. The presentation of the testimonial to Mr. King will take place at a banquet to be held at Croydon on Wednesday next, when the Prime Minister, the Chancellor of the Exchequer, and a host of eminent Liberals will take part in this unique demonstration.

HARVEST PROSPECTS IN YORKSHIRE.—The gloomy forebodings as to the coming harvest are now being happily dispelled. The present fine weather is enabling the farmer to get on to the lands, which are now in excellent condition for cultivation, and wheat sowing is going on extensively on every hand in the East Riding, so that any deficiency in the autumn sowing, caused by the unprecedently wet seasons, will be more than made up by the spring-sown wheat.—*Leeds Mercury.*

THE COLONIES AND MILITARY EXPENDITURE.—The total amount which it is expected will be repaid during the ensuing year by the colonies as contributions in aid of military expenditure is 238,300*l.* The items are:—The Cape, 10,000*l.*; Natal, 3,500*l.*; Hong Kong, 20,020*l.*; Straits Settlements, 51,600*l.*; Ceylon, 120,000*l.*; Malta, 6,500*l.*; Mauritius, 27,000*l.* The estimated expenditure is 1,708,290*l.* making the total probable net cost of the military defence of the colonies 469,990*l.*

THE EAST AFRICAN SLAVE-TRADE.—On Saturday the Mansion-house Committee, which was appointed at the public meeting held some time ago to advocate the suppression of the East African slave-trade, resolved to send an address to the Sultan of Zanzibar, with the view of bringing before him the true state of British public opinion upon this subject. A telegram from Aden announces that the Rev. Mr. Badger, who was a most important member of Sir Bartle Frere's suite, has been invalided home. The despatch adds that the Sultan of Zanzibar has not yet signed any treaty.

THE BAND OF HOPE UNION.—Exeter Hall was crowded to overflowing on Tuesday night by the friends of the United Kingdom Band of Hope Union, who were attracted by the announcement that Mr. F. N. Charrington, late of the firm of Charrington, Head and Co., brewers, would preside at a meeting of Sunday-school teachers interested in the temperance movement. Mr. Charrington, in his opening address, said that he had lately, through a sense of his former error, quitted what might be called the "drink traffic," which was daily and yearly filling our workhouses, prisons, and lunatic asylums. The speaker dwelt upon the endless evils springing from the vice of intemperance, and expressed his belief that one-half of them might be prevented if more notice of them, and more means of protection, were taken by those who had the chance of exercising good influence over young minds in our Sunday-schools. Mr. Charrington's speech was loudly applauded. The Rev. Newman Hall, the Rev. Robert Maguire, and other speakers addressed the meeting, and a juvenile choir of 600 or 700 voices sang some well-known temperance hymns at intervals.

Gleanings.

Barbers of inflexible religious principles, living in Mankato, Minn., will not shave on the Sabbath without ten cents extra.

At a railway lost property auction there were 1,300 pairs of gloves, over 1,000 umbrellas, 103 silk hats, 20 muffs, innumerable walking-sticks, and so forth.

What an argument in favour of social connections is the observation that, by communicating our grief we have less, and by communicating our pleasures we have more.—*Greville.*

A Southern paper says that "Bartow county, Ga., has turned out eighteen ministers since the war." It doesn't state what they were turned out for.

Madame Nilsson's singing in "Otello," at St. Petersburg, has produced its usual extravagant effect. She was recalled thirty times during the evening, and received several presents, among others a magnificent tea-service valued at 4,000 roubles.

A mother, in a toyshop with her little son, got the assistant to wind up a toy mouse, and set it running on the floor, to see if her pet liked it. He looked at it, and then exclaimed, "Oh, mamma, I don't want that; we've got lots of them at home, and don't have to wind 'em up either!"

"It is a standing rule in my church," said one clergyman to another, "for the sexton to wake up any man that he may see asleep." "I think," returned the other, "that it would be much better for the sexton, whenever any man goes to sleep under your preaching, to wake *you* up!"

As an old coloured man and his son stopped in front of an umbrella store, the son saw some umbrellas with covers on them, and questioned his father:—"What's de cover on dem dar um'rellas for?" "Why, chile, dem's put ober de um'rellas to keep 'em dry when it rains," was the father's response.—*American paper.*

A curious little incident is recorded of the Ladies' Gallery on Thursday evening. Half a leaf from a pocket-book, folded up, fell from the Ladies' Gallery and alighted upon a reporter's note-book. Upon it was inscribed the following inquiry:—"How much longer, my pet?" Mr. Bruce was speaking at the time. Perhaps a friend of his in the gallery thought him tedious.

"Wordsworth," said Charles Lamb, "one day told me that he considered Shakespeare greatly overrated. 'There is,' said he, 'an immensity of trick in all Shakespeare wrote, and people are taken by it. Now, if *I* had a mind, I could write exactly like Shakspeare.' So you see," proceeded Charles Lamb, quietly, "it was *only the mind* that was wanting!"

The following epitaph is in St. Catherine's Churchyard, Gloucester:—

Here lies old Mr. Richard Tulley,
Who lived a hundred and three years fully,
He did the sword of the city bear,
(So many) years before the Mayor.
He had six wives, and here they lie,
Expecting heaven's eternity.

PUNISHING A VISITING PASTOR.—A curious story comes from America. Some Brooklyn lady was much annoyed with "runaway rings." Determined to be sharp down upon the delinquents, she suddenly opened the door after a ring, and catching the supposed offender by the collar, administered, in the dark, a severe boxing of the ears. Alas! it was her own minister (a little man), who had called to pay a friendly visit!

SERVE HIM RIGHT.—A young couple were sitting together in a romantic spot, with birds and flowers about them, when the following dialogue ensued—"My dear, if the sacrifice of my life would please thee, most gladly would I lay it at thy feet." "Oh, sir, you are too kind! But it just reminds me that I wish you'd leave off using tobacco." "Can't think of it. It's a habit to which I am wedded." "Very well, sir; since this is the way you lay down your life for me, and as you are already wedded to tobacco, I'll take good care you are never wedded to me, as it would be bigamy."

NOT TO BE CAUGHT.—The following story is told of Mr. Carlyle's visit to the north. The railway carriage was comfortably seated with some ladies anxious to record their having been the road and rail companions of the great man. The subject started was Dr. Darwin and his theory. The ladies argued the *pros* and *cons* in a womanly manner, looking to Mr. Carlyle for approval. He gave every "fair ladye" the same kindly nod and smile. One of the party, having had her say, said, "What do you think, Mr. Carlyle?" His reply was, "Ladies, you have left nothing to be said." "Oh, yes! but what is your opinion? you have not given us that yet." Brought to the point, Mr. Carlyle made the following pithy reply: "For myself, I am disposed to take the words of the Psalmist, 'Man was made a little lower than the angels.'"

TYRANNY OF FASHION.—A New York writer on fashion says:—"The number of our prematurely grey young women in the streets, dressed in the height of fashion, and stylish, attracts attention. The hair is not powdered or frosted, but is really grey. One would hardly credit the fact, but a fact it is, that a chemical process is resorted to, to bleach the hair white. The reign of the blonde is over, and the old term 'tow head' passes from room to room. Golden locks are at a discount. Raven tresses are vulgar, and snowy hair is the style. The highest-priced wigs are grey, and not black or

auburn. Such is the tyranny of fashion, that young girls with black and auburn hair are crazy to have a bleached head."—*British Medical Journal.*

MATERIAL CORRECTION.—The vicar of a parish not many miles from Bath was recently preaching a charity sermon, and in the course of his remarks he rebuked some of his parishioners who, he thought, simulated distress for the sake of obtaining assistance they did not really require. As an illustration of this weakness, he mentioned that during one of his pastoral visits he entered a cottage of one of the supposed delinquents, where he found everything neat and clean, and, what was more, a large plateful of buttered toast before the fire. "Yes," he repeated emphatically, "*buttered* toast; and did that (he asked) look like want?" In the brief pause which followed this outburst of energy, a voice indignantly responded, "No; 'twern't butter, neither; 'twere only dripen!"—*The Rock.*

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTHS.

PRYCE.—Feb. 22, at Elbury House, near Worcester, the wife of the Rev. R. Vaughan Pryce, of a son.

STANESBY.—Feb. 16, the wife of Mr. H. J. Stanesby, 179, Sloane-street, of a son.

RUSTON.—Feb. 18, at the Manor House, Washingborough, near Lincoln, the wife of Joseph Ruston, of a daughter.

MARRIAGES.

CAVE—HALLIFAX.—Feb. 21, at Craven Chapel, London, by the Rev. R. D. Wilson, the Rev. Alfred Cave, B.A., to Sarah, widow of the late William Hallifax, of Great Berkhamsted. No cards.

DORE—RUNCHMAN.—Feb. 19, at the Downs Chapel, Clapton, J. W. Dore, of Mount-street, Grosvenor-square, son of J. Dore, Ryde-cottage, Upper Clapton, to Annie, daughter of M. Runchman, Esq., of Kingsland.

HARDING—WALLIS.—Feb. 20, at Highfield-road Chapel, Dartford, by the Rev. A. Sturge, Frederick Rake Harding, son of W. H. Harding, Union-grove, Clapham, to Lydia Sophia, youngest daughter of the late Dr. T. S. Wallis, R.M.S.

DEATHS.

FOWLER—Feb. 22, at her residence, 28, Grange-road Canonbury, of heart-disease, Mrs. Hannah Fowler, widow of Mr. Benjamin Fowler, late of 38, Highbury-place and Whitefriars-street, in the 74th year of her age.

HAYCROFT.—Feb. 16, at his residence, London-road, Leicester, the Rev. Nathaniel Haycroft, A.M., D.D.

JONES—Feb. 17, at Grove-lane, Camberwell, aged 12 years and 10 months, Emily Anne, third daughter of Charles Theodore Jones, Esq., of the Chamber of London, Guildhall. "Of such is the kingdom of heaven."

KINGDON—Dec. 28, at the Baptist Mission House, Falmouth, Jamaica, aged 7 months, Minnie, the beloved child of John Kingdon, Baptist Missionary.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Feb. 24.

We had only a small supply of English wheat this morning, and from abroad arrivals are moderate. The trade was steady, but not active. Of English wheat the best samples were disposed of at last week's quotations. Foreign wheat met a retail sale, at former prices. The Flour trade was quiet, and barrels, as well as sacks, were rather lower to sell. Peas, beans, and Indian corn were unaltered in value. Malting barley a quiet trade; grinding descriptions were fully as dear. Oats were in moderate request at the prices of Monday last. For cargoes on the coast we repeat few fresh arrivals; and for value, prices are barely maintained.

CURRENT PRICES.

	Per Qr.			Per Qr.
WHEAT—	s.		PEAS—	s.
Essex and Kent, red	59 to 62		Grey	33 to 35
Ditto new	50 58		Maple	38 41
White	58 67		White	36 40
„ new	50 58		Boilers	36 40
Foreign red	59 62		Foreign	37 39
„ white	64 67		RYE—	36 38
BARLEY—			OATS—	
English malting	31 35		English feed	21 26
Chevalier	42 49		„ potato	27 33
Distilling	32 35		Scotch feed	— —
Foreign	29 51		„ potato	— —
MALT—			Irish Black	18 21
Pale	66 74		„ White	18 21
Chevalier	— —		Foreign feed	16 20
Brown	55 60		FLOUR—	
BEANS—			Town made	50 57
Ticks	31 33		Best country households	44 47
Harrow	33 35		Norfolk & Suffolk	38 42
Small	— —			
Egyptian	32 34			

METROPOLITAN CATTLE MARKET, Monday, Feb. 24.—The total imports of foreign stock into London last week amounted to 5,002 head. In the corresponding week in 1872 we received 12,824; in 1871, 4,477; in 1870, 7,406; in 1869, 11,181; and in 1868, 1,866 head. Notwithstanding the shortness of the supplies, the cattle trade today has been dull, and prices have given way in some instances. The supply of beasts has been less than the average from our own grazing districts, and the quality has been tolerably good. In all breeds sales have progressed slowly, and late rates have not been realised without difficulty. The best Scots and crosses have made 5s. 10d. to 6s. per 8lbs. Amongst the foreign supply were about 340 from Gothenburg, 170 Dutch, and 120 Spanish. The condition has not been prime, and irregular prices have been accepted. From Norfolk, Suffolk, Essex and Cambridgeshire we received about 850, from other parts of England about 250 various breeds, from Scotland about 50. The show of sheep has been moderate. The trade has ruled heavy, and medium and inferior qualities have been decidedly lower. The choicest small Downs have, however, continued to make 7s. 8d. to 8s. per 8lbs. Calves have changed hands slowly at irregular currencies. Pigs have been quiet at late rates. At Deptford there have been 50 beasts.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	4 to	4	8	Pr. coarse wooled	7	4	7	6
Second quality	4	10	5	2	PrimeSouthdown	7	8	8	0
Prime large oxen	5	6	5	8	Lge.coarse calves	5	0	5	8
Prime Scots	5	10	6	0	Prime small	6	2	6	8
Coarse inf. sheep	5	8	6	4	Large hogs	3	4	3	10
Second quality	6	6	6	10	Neat sm. porkers	4	0	4	6

METROPOLITAN MEAT MARKET, Monday, Feb. 24.—There were fair average supplies, for which a rather less inquiry prevailed, at about previous quotations.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	0 to	3	8	Inferior Mutton	4	0 to	5	0
Middling do.	3	8	4	4	Middling do.	5	0	5	6
Prime large do.	4	6	5	0	Prime do.	5	8	6	2
Prime small do.	5	0	5	4	Large pork	4	0	4	4
Veal	5	4	5	10	Small do.	4	6	5	4

PROVISIONS, Monday, Feb. 24.—The arrivals last week from Ireland were 190 firkins butter, and 4,857 bales bacon; and from foreign ports 21,238 packages butter, and 73 bales and 246 boxes bacon. Butters sell steadily. Foreign has declined 4s. to 6s. per cwt., but the demand has not improved. There is little Irish on hand, which sells at irregular prices, according to quality, condition, &c. We have had a steady sale for bacon, at an advance of fully 2s. to 3s. per cwt. Limerick and Cork have advanced within 1s. of Waterford. The latter is far the cheapest.

HOPS.—BOROUGH, Monday, Feb. 24.—There is no business of importance moving in our market, which continues to rule quiet, with nominal prices; a slight inquiry prevails for the last growth, small quantities of which are offered at reduced rates. Continental markets are quiet. Latest advices from New York quote a quiet market, with an unchanged currency. Mid and East Kent, 5*l.* 5s., 6*l.* 6s., to 7*l.* 7s.; Weald of Kent, 5*l.* 5s., 5*l.* 12s., to 6*l.* 10s.; Sussex, 5*l.* 5s., 5*l.* 12s. to 6*l.*; Farnham and country, 5*l.* 12s. to 7*l.*

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Feb. 24.—English potatoes continue firm in value, with a steady demand; while foreign potatoes are also in fair request, and command previous prices. Best Kent Regents, 180s. to 245s. per ton; Essex and other Regents, 140s. to 200s.; Rocks, 120s. to 140s. per ton.

SEED, Monday, Feb. 24.—Rather more English cloverseed was offering, mostly of a secondary and inferior quality. The few parcels of very choice red commanded very high prices; Fine German and French were fully as dear with a moderate sale. Trefoil was purchased slowly, but the best samples were held for quite as much money. White mustardseed was taken off in small lots on former terms, little passing in brown for want of fine qualities. Canaryseed realised as much money generally. Large hempseed brought previous values steadily. Grass seeds sold generally more freely at full prices. Foreign tares met a better demand. Large Brunswicks were somewhat dearer, these being in limited supply and more inquired for. A very heavy fall of snow this morning tended to check business in agricultural seeds, and the seedsmen have to wait further for a country demand.

WOOL, Monday, Feb. 24.—The public sales of colonial wool, which were interrupted three days by fog, are progressing slowly. The export demand, though somewhat better than at the opening, is still restricted, and the decline in prices, as compared with the November sales, now amounts to 1d. to 3d. per lb. Home buyers are therefore taking by far the largest proportion of the supplies offering. The trade for English wool is dull, and in consequence of the fall in colonial descriptions, prices are very irregular. Last week's import into London amounted to 3339 bales from Adelaide, 3975 Melbourne, 4880 Geelong, 565 Algoa Bay, 1101 Table Bay, 935 Odessa, and 372 bales from Hamburg.

OIL.—Monday, Feb. 24.—Linseed oil has been quieter. For rape the demand has been to a moderate extent, at about late rates. Other oils have been quiet.

COAL, Monday, Feb. 24.—Same quotations as last day. Hettons South 35s. 3d.; Hartlepool original, 36s., ditto East 35s. 3d.; Kelloe 34s. 6d.; Tees 35s. 3d. Ships fresh arrived 52, ships left from last day 2. Ships at sea, 15.

BREAKFAST. — EPPS'S COCOA. — GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS and Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

DEAR COALS! DEAR MEAT!—Use Australian cooked beef and mutton. Sold retail by all grocers. Wholesale by John McCall and Co., 137, Houndsditch, E.C.

HOLLOWAY'S OINTMENT AND PILLS.—Rheumatic Pains.—Many martyrs from rheumatism have found human life but one long disease, and after consulting all the most eminent medical men in vain, and trying all sorts of supposed remedies without relief, have grown weary of existence, and have ceased to hope for comfort on this side of the grave, until some lucky accident has called their attention to Holloway's Pills and Ointment. These are genuine remedies indeed! Persons bedridden for months with rheumatic pains and swellings, after the Ointment has been well rubbed into the parts affected, and the blood purified by a course of these Pills, have found themselves restored in an incredible short time to perfect health and ease.

Advertisements.

CHRISTIAN WITNESS FUND.

Intending APPLICANTS for AID must send for the printed FORMS not later than MARCH 18th.

ROBERT ASHTON, Secretary.

18, South-street, Finsbury, E.C.

AT the Annual General Meeting of the Deputies of PROTESTANT DISSENTERS of the three denominations, Presbyterian, Independent, and Baptist, in and within twelve miles of London, appointed to protect their civil rights, held at the City Terminus Hotel, Cannon-street, on Thursday, 20th February, 1873,

CHARLES REED, Esq., M.P., in the Chair,

Moved by J. GLOVER, Esq.; seconded by JOHN EDWARDS, Esq.,—

That the report now read be adopted, printed, and circulated by the Committee in the usual manner.

Moved by J. BROOMHALL, Esq., J.P.; seconded by E. CLARKE, jun., Esq.,—

That the Committee for 1873 be now chosen by ballot to be taken immediately; and that Messrs. Ives and Maynard be appointed scrutineers to examine the ballot, and see on which twenty-one gentlemen the majority of votes had fallen.

The following gentlemen were elected:—

John Benham, Esq.	W. R. Rickett, Esq.
J. R. Bennett, Esq., M.D.	J. E. Saunders, Esq., F.G.S.
J. Broomhall, Esq., J.P.	James Scrutton, Esq.
P. Bunnell, Esq.	R. Sinclair, Esq.
Joseph Clarke, Esq.	H. Spicer, jun., Esq.
W. Edwards, Esq.	J. Templeton, Esq., F.R.G.S.
H. R. Ellington, Esq.	S. Thompson, Esq.
W. Groser, Esq.	Samuel Watson, Esq.
The Hon. Mr. Justice Lush.	J. Carvell Williams, Esq.
W. H. Michael, Esq.	Henry Wright, Esq., J.P.
S. Morley, Esq., M.P.	

Moved by H. WRIGHT, Esq., J.P.; seconded by R. SINCLAIR, Esq.,—

That the Dissenting Deputies have always steadfastly maintained, and still hold, that the Union of Church and State is inconsistent with religious equality and contrary to the spirit of Christianity. That believing the time has arrived when this question should be brought before Parliament, the Deputies view with approval the notice of motion given by Mr. Miall in the House of Commons for the disestablishment of the Churches of England and Scotland, and that in order to give support to the motion petitions in favour of it should be prepared by the Deputies in their several congregations and presented through their local members.

Moved by S. R. PATTISON, Esq.; seconded by J. SCRUTTON, Esq.,

That the Deputies desire again to affirm their approval of Mr. Osborne Morgan's Bill to amend the Burial Laws, such bill being designed to remove the grievances under which Dissenters labour in being compelled to adopt the Burial Service of the Established Church, and to retain the services of the Established clergy at the burials of their friends in the parish churchyards of England. In view of the Notice of Motion to throw out the bill on the second reading given by the Leader of the Opposition in the House of Commons, the Deputies respectively urge upon all friends of religious equality in the House to support the second reading, and to assist Mr. Morgan in passing the bill. That the Petition to the House of Commons in favour of the bill now read be signed by the Chairman on behalf of the Deputies, and be presented to the House.

Moved by H. R. ELLINGTON, Esq.; seconded by C. J. TARRING, Esq.,—

That the Deputies commend to the most serious attention of the Committee the bill of the Government for extending University Education in Ireland, being of opinion that, while the measure as a whole is deserving of support, it requires important modifications for the purpose of insuring that the future University system of Ireland shall be based upon thoroughly unsectarian principles.

Moved by P. BUNNELL, Esq.; seconded by E. W. LE RICHE, Esq.,—

That the thanks of the Deputies be presented to Charles Reed, Esq., M.P., for his able conduct in the chair.

C. SHEPHEARD, Secretary.

32, Finsbury-circus, E.C.

IRISH UNIVERSITY BILL.

At a Conference of representatives of Nonconformist and other bodies, held at the Westminster Palace Hotel, Feb. 21, 1873, it was RESOLVED as follows:—

I. The Conference, having considered the scheme prepared by Her Majesty's Government for the extension of University Education in Ireland, expresses approval of the general principles of the bill, so far as it provides for the separation of the Theological Faculty from Trinity College, the abolition of ecclesiastical tests, and the establishment of a University free from all distinctions of creed.

II. The Conference, at the same time, considers it essential that the provisions of the bill should be subjected to such modifications as will ensure that the practical operation of the measure shall be in harmony with the declared purpose of its framers.

III. In particular, the Conference belives it to be of paramount importance that the Council of the University of Dublin should be so constituted as to prevent the University being governed with a view to sectarian ends. It therefore strongly objects to the proposal to give to the governing bodies of Colleges which may be of a denominational and exclusive character the power of appointing members of the Council.

IV. That a Committee be now appointed, to consider the several clauses of the bill, and to take such steps as may be needful to secure the object for which the Conference has been convened.

JAMES HEYWOOD, Chairman.
J. CARVELL WILLIAMS, Secretary.

TO the SHAREHOLDERS of the GREAT WESTERN RAILWAY COMPANY.

In the Report just issued by the Directors to the Shareholders of the above-named Company, their attention has been called to the spiritual wants of the inhabitants of New Swindon, where the Railway Company's Locomotive and Carriage Works are carried on.

The population of this place has rapidly increased, and is now about 8,000. For this number the Church of England provide accommodation for about 800, the Wesleyans 1,200, and the Baptists 600.

There is no Independent place of worship; many of that communion and also Presbyterians worshipping with the Baptists.

The Baptist Chapel was erected in 1848, and in 1858 was enlarged, and again in 1868 considerable additions were made, and a new School room built to meet the increasing necessities of the people, at an outlay of £1,500.

By great exertions and appeals to the people, £800 of this sum has been raised, leaving still £700, which the Church are anxious to remove. There are nearly 500 under instruction in the Sabbath Schools, so that this Appeal is made in the confident hope that all who are interested in the work of religious education will cheerfully respond.

SUBSCRIPTIONS, which will be thankfully acknowledged, can be forwarded to the County of Gloucester Bank, Swindon, to the credit of the Baptist Chapel Building Fund, or to William Brewer Wearing, Treasurer, Swindon, Wilts.

BUNYAN MEMORIAL CHAPEL, ELSTOW.

CONTRIBUTIONS are earnestly and respectfully asked in aid of a Chapel at Elstow, memorable as the birthplace and the scene of the early and guilty life of John Bunyan.

Up to this time Elstow has had no Nonconformist place of worship. A small building which existed in Bunyan's day, now in a tottering condition, has for more than twenty years been used for a school and preaching room. An appeal is made to all who revere Bunyan's memory, and who "magnify the grace of God in Him," to send donations towards this object. One thousand pounds is needed.

This case is heartily recommended by many of our leading ministers and deacons.

Subscriptions will be thankfully received for the "Elstow Bunyan Memorial Chapel" at

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A. B. GOODALL, Esq., The Crescent, Bedford. } Treasurers.

Also by

A. B. GOODALL, Esq., and
Rev. J. T. WIGNER, Tresillian-road, Lewisham High-road, } Hon. Secretaries.

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Contributions, &c., will be most thankfully received and acknowledged by the Treasurer, Edward Enfield, Esq., 19, Chester-terrace, Regent's Park, and at the Hospital.

H. J. KELLY, R.N., Secretary.

Gower-street, February.

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JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.
JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

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Friends of Women's Suffrage are earnestly exhorted to aid the cause by collecting signatures for the petitions to be presented to Parliament in favour of Mr. Jacob Bright's Bill. Written petitions ready for signature, and printed forms for the collection of additional signatures, will be supplied on application to Miss BECKER, 28, Jackson's-row, Albert-square, Manchester.

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